

RUTH Vindicated  
By the Faithful  
TESTIMONY  
AND  
Writings

Of the Innocent Servant and  
Hand-Maid of the Lord,  
Elizabeth Bathurst,  
DECEASED.

of. 6. 3. *Then shall we know, if we  
or to know the Lord, his going forth is pre-  
pared as the Morning; and he will come  
unto us as the Rain, as the latter and for-  
mer Rain unto the Earth.*  
b. 8. 7. *Though thy beginning was small,  
yet thy latter end shall greatly increase.*

L O N D O N,  
Printed and Sold by T. Sams, near the Meeting-  
House in White-Hart-Court in Grace-Street,  
1705.



## The Titles of the Ensuing Treatise.

1<sup>st</sup>. *An Expostulatory Appeal to the Professors of Christianity, joyned in Community with Samuel Annelley.*

2<sup>d</sup>. *Truth's Vindication, &c.*

3<sup>d</sup>. *The Sayings of Women, which were spoken upon sundry occasions, in several places of the Scriptures, &c.*



Prov. 4. 18, 19. *The Path of the Just, as the shining Light, that shineth more and more unto the perfect day: The Way of the Wicked is as Darkness; They know not at what they stumble.*

Isa. 51. 7. & 41. 14. *Hearken unto me ye that know Righteousness, the People whose heart is my Law; Fear ye not the Reproach of Men, neither be ye afraid of their Revilings: Fear not thou, Woman Jacob, and ye men of Israel: I will comfort thee, saith the Lord, and thy Redeemer, the Holy One of Israel.*

*Charles Bathurst* his Testimony concerning his Daughter, *Elizabeth Bathurst*, deceased.

**E***lizabeth Bathurst* was my first-born Child, who from her Infancy was attended with great weakness of Body, so that she was four Years of Age before she could go alone: But that great weakness of Body the Lord was pleased to supply with large Endowments of Mind, her Memory very great, her Understanding very Ripe: And those Gifts which the Lord was pleased to give her, she did imploy to his Service again: From her Childhood she was much devoted to the Reading of the Holy Scriptures, and other Pious Books, of which she had a deep Understanding: She was in her tender years much in private

### **Charles Bathurst's Testimony.**

retirement, hardly would she be drawn forth to accompany any Children of her Age to their Childish Pastimes: She very early fell into a Profession of Religion, of which she was very zealous, insomuch that her Mother that was high in Profession also, would often say to me, *She would become a gracious Child.* And after her long walking in Profession of Religion, in which she did exceed many of her Equals, she had at last her Understanding opened, and became Convinced of God's Everlasting Truth, which was not above seven Years before the Lord was pleased to take her to himself; in which time what her Labours, Travels and Sufferings were, many in this City can testify, and bear witness to; her Travels to *Bristol* (in the time of the hottest Persecution there) to bear a publick Testimony for the Lord's Name and Truth; her publick Testimonies in  
her

her Journey thither, and back again, viz. in *Windsor, Reading, Newberry, Marlborough, Oxford, &c.* I say, the consideration of this (having accompanied her in her Journey) and how wonderfully the Lord was pleased to strengthen her Weak Body (never having Travelled one quarter of the Journey before) and how the Lord was pleased to furnish her with suitable and seasonable Testimonies for the time and place where she went. After all this, her Imprisonment in the *Marshalsea* in *Southwark*, and how wonderfully the Lord preserved her in her weakness there, and gave her a Mouth and Wisdom to answer her Opposers, insomuch that the Justices that committed her, thought her to be a Person of great Learning and Education.

I could say much more, but my loss of her after all; I say the deep Consideration of it, sets the Wound fresh a bleeding; deep Sorrows can



**Charles Bathurst's Testimony, &c.**  
make no long Discourses; wherefore  
I must conclude and acquiesce in the  
Lord's will; and say with the Pro-  
phet *David* in a like case, *I shall go*  
*unto her; but she shall not return*  
*unto me.*

London, the 6th  
of the 6th  
Month, 1691.

**Charles Bathurst.**

*Grace*



*Grace Bathurst* her Testimony  
concerning *Elizabeth  
Bathurst.*

**C**ONCERNING this Tender Plant  
and Hand-maid of the Lord  
*Elizabeth Bathurst*, I have some-  
thing in a short Testimony to say  
concerning her, from a true know-  
ledge I had of her, being by the  
good Providence of God brought  
to be related to her: I found her of  
a tender Spirit, Religiously inclined,  
having been well Educated, and  
much given to Read the Holy Scrip-  
tures, and had a large Understand-  
ing and Memory thereof, and loved  
to be alone and retired in her Closet.  
She was Sober and Grave in her Car-  
riage, and was an Honour to her  
Profession, and People with whom  
she then walked; yet I observed

### Grace Bathurst's Testimony

she had often a trouble upon her mind, and was not satisfied, but was sensible of a want; and I can truly say, my Spirit hath travailed in secret with the Lord for her, that she might come to know the Substance of all Profession, which in the Lord's time was revealed to her effectually; and she soon gave up to the heavenly Call of the Lord, and was fervent in Spirit, and set her self with all her might, to work for the Lord in her day, that he was graciously pleased to give her to work in; for she would often say, *It would not be long in this World, she being weakly in Body.* She submitted willingly to the Cross of Christ Jesus, inwardly and outwardly; and she despised the Shame and Glory of the World, the Lord raised in her desires to do something for the Vindication of his Blessed Truth, which she had received a measure, of to her great satisfaction, and to the Satisfaction and Comfort of us that were related to

Concerning Elizabeth Bathurst.

to her, and to many of the Lord's People that were refreshed in the feeling of the streams of Life that filled and run through her earthly Tabernacle. In her last Sickness she spake but little, but would say, *her Spirit suffered with her Body.* She desired to see her Relations, which she did, and gave good Counsel and Advice to them all; I pray God they may so remember it, as to live the Life of it, that they may be Heirs with her of that Kingdom that is Everlasting, Eternal, and doth not fade away, which is the Inheritance of all the Righteous, into which I believe she is entered, and is at rest with the Lord for ever and ever.

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London, the 4th  
of the 6th  
Month, 1691.

} Grace Bathurst.

A brief Testimony concerning *Elizabeth Bathurst*, deceased.

**B**lessed be the Lord our God, who hath been pleased to make good his Promise, in our day, of the pouring out of His Holy Spirit so plentifully as he hath done, to the enabling Sons and Daughters to Prophecie, and to bear Testimony to his glorious Name, and living Truth, for the stirring up the Hearts of many of the Sons and Daughters of Men, to seek after him, and lay hold of him in his Gracious Visitation and Appearance, (by his Light and Spirit) unto their Soul for Salvation, from Sin and Death: And that he hath made it evident, *They that seek me early shall find me*, as saith Wisdom.

I knew this Vertuous and Pious Maid from her first Convincement,  
and



## George Whitehead's Testimony

and receiving the blessed Truth (as it is in Christ Jesus) in the Love thereof, being made in some measure Instrumental in the Lord's hand for her good, and encouragement therein; unto which she was faithful and obedient, enduring the Cross, and despising the Shame: She was a sober serious Maid, and Religiously inclined from her Youth, through the secret influence of the Grace and good Spirit of God, (for the Seed of Life and Grace, took place and root in her Heart) which she retiredly attended upon, after her mind was directed and turned inward, to the Manifestation and divine Light thereof; and the Lord blessed and helped her forward in her Spiritual Journey, in her faithful Endeavours and Attention upon him. She lived a sober, Religious and Christian Life, and much in Retirement: She bore a Heavenly Image, and her Memory and blessed Testimony



Concerning Elizabeth Bathurst.

ny are both Fresh, Lively and Precious to me, and many more that knew her, I doubt not, She was divinely inspired, and attained unto an Excellent Gift, both of Understanding, Life and Utterance, to the affecting and tendring the Hearts of many in our publick Assemblies, who were seeking the way to *Sion*, and Astonishing others that were more remote from Truth. And because of the meanness or weakness of her Person, some People would not believe that her Book, entituled, *Truth's Vindication*, &c. Was of her own Indicting, or that such depth of matter, and aptness of Expression, could be in (or flow from) that Vessel; But I am a witness, it was her own, and proceeded from her own proper Gift received; she shewed it me in her own Hand Writing, before it was Printed, and gave sufficient demonstration of her understanding in those subjects

## G. Whitehead's Testimony, &c.

subjects she writ upon. She was industrious in writing in *Truth's Vindication and Defence*, the Lord having gifted her for that end: She loved faithful Friends and Ministers of Christ among us, and delighted in their Society more than many who make a shew of Religion and Friendship; and she desired the Prosperity of *Sion*, and the Lord was with her to the End. Having in a few Years faithfully finished her Testimony, after a time of much weakness of Body, she ended her days in Peace; the Lord whom she served took her to himself, out of all her Affliction and Labours.

London, the 7th  
of the 6th  
Month, 1691.

From a Servant of Christ,  
and Friend to all his  
Followers.

George Whitehead.

Charles

*Charles Marshall's Testimony concerning E. B. eldest Daughter to Charles Bathurst of London.*

**W**HEN I first knew this Young Woman, she was a very zealous Professor; and albeit she had several times Opportunities to hear Truth's Testimonies, yet that Eye was not opened that saw between things that differed in their Root; but it pleased the Lord in the Riches of his Love in great Compassion, to visit her and *Charles Bathurst's* other Children at the same time, at a season not expected, &c.

The sense of which precious Season is with me; and in the living Remembrance thereof I cannot well pass by hinting something of the manner of it: She and her dear Father

## Charles Marshall's Testimony

ther and Mother, with his other Children, we were sitting together before the Lord, whose presence was manifest with us, and a Visitation in the living Power of the Lord was extended unto them, and in the Word of Life was opened to them, the antient Path of the Just, and a Testimony that the Set-time was come for their being turned from Darkness to Light, and from Satan's Power to the Power of the Living God; and as the Way of Life was opened to them, the Power of the Lord fell on them, the youngest Daughter being much broken and trembled; *Elizabeth* was about to make some Reply to me: but it was said unto her, *The Day of the Lord's Visitation is over thee, it is hard for thee to kick against the Pricks.* She burst out into abundance of Tears, and all of us were greatly bowed down before the Lord in the presence of the Majesty of his divine Power.



Concerning Elizabeth Bathurst.

Power. After some time they retired to their Chambers, where they spent their time in bowedness of Soul, seeking after favour with God; and as their Superfluities in Apparell, and other things, became a weight and burthen, they gave up in Obedience to the Teachings of the heavenly Grace of God; [Oh! that none might put on that which in Obedience to the Lord, these and many more put off in the Day of Visitation] and were stripped of all those things into Plainness and deep Humility, and was sweetly kept down to the working Power of the Lord in the revealings of the heavenly Cross of our Lord Jesus, which they found crucifying them through (Faith and Obedience) to the world, and the world to them; and they saw the Chaffy Profession with which they had indeavoured to fill their Bellies; and that this was nothing, to the Word of Life that opened

## Charles Marshall's Testimony

ed to them, that the Way to Life was through Death; and sweetly did this dear Hand-maid of the Lord walk, and the work of Redemption and Salvation prospered, and was cut short in Righteousness, so that she became one of the wise Virgins of the Day, and holy Oyl was poured in her Lamp, that shined bright; she then looked on the Mountains of Profession, where she had wandered, and to the People with whom she had been seeking the living amongst the Dead, and her Bowels yearned to her Neighbours, and she called to them, and told them, *The lost piece of Silver was found*, and informed them how she found it, which was through her Candle being lighted at the divine Fire, the heavenly Grace that came by Jesus Christ, and seeing the Heart foul, had been sweeping, and so found that which made her Soul rejoyce, and desired the same for them, and so an increase of Wisdom

Concerning Elizabeth Bathurst.

dom was given her to speake a word in due season : And she was drawn in the same Love to visit some Countries, and to tell what God had done for her Soul, and had a tender serviceable Reception in the Assemblies of God's People, where she travelled, and was guided to open the way of Life and death in Print, as ye may see, in which she had pure Openings given her, and a blessed Understanding, with spiritual Skill, and great Wisdom to open Truth's way, and discover the Enemy's ways and wiles, by which he had misled many; and that the *Reader* may discern it so, let the following Tracts be read seriously, and considered duly and truly. When they first came forth, I was refreshed, and bowed before the great God for his tender Mercies, that confounds the Wisdom of the Wise, and brings to nought the Understanding of the Prudent; and perfects his Praise out of the Mouths of  
Babes

*Charles Marshall's Testimony &c.*

nabes and Sucklings. Oh! that all  
Young Women that read this, may  
follow this good Example, and not  
through running into, and choosing  
Vain Vanities, forsake their own  
Mercies, and so miss of that sweet,  
heavenly, durable Portion this dear  
Virgin enjoyed, who run her Course  
in Life's Race, and then laid down  
her Head in pure Peace, enjoying an  
immortal Sabbath, and with the  
virtuous King's Daughters, who are  
glorious within, who rejoyce in God  
their Saviour, and Magnifie his great  
and Glorious Name, for whose Work  
of Salvation in our Age, and letting  
us see the travail of our Souls, and  
be satisfied in him; to whom be all  
thanksgivings, through Christ Jesus  
our Lord, and high Praises for ever,  
and for evermore; *Amen, Amen.*

*Charles Marshall.*

A N



An Expostulatory  
**A P P E A L**  
TO THE  
*Professors of Christianity,*  
Joyned in Community with  
**SAMUEL ANSLEY**

**I**T having pleased the Lord, (whose  
I am, and whom I serve) to call  
me by his Grace, even in my ten-  
der Years; by which Grace he put me  
upon early seekings after himself, that  
so I might know him the only true God  
and Jesus Christ whom he hath sent  
whom savingly to know is Life  
Eternal.

Many sore and weary steps hath my  
Anxious Soul trod, in finding out  
the

the Path that leadeth, thereunto, that  
 I might come to a certain knowledge  
 of what God is, and how he ought to  
 be Worshipped: And this made me  
 go about from one Watchman of the  
 Night to another, inquiring after my  
 Souls beloved, to hear if they could  
 tell where his dwelling was; and  
 where he maketh his Flocks to lie  
 down in Rest.

But Oh! the uncertain sound which  
 they gave; some said, *Lo here*, and  
 others said, *Lo there is he whom thy Soul*  
*desireth*. But alas! when I went out to  
 seek him there, I could neither see his  
 shape, nor hear his Voice; then used  
 to retire into my Chamber to suppli-  
 cate him in secret, whose Presence  
 could not meet with in those Publick  
 Assemblies; But yet still I looked for  
 him at a distance (*viz.*) the Appear-  
 ance of the Son of God, which was  
 to have been had nearer at hand: Some-  
 times searching over the Records of  
 Scripture, if there I could have found  
 him Substantially, whom my Soul great-  
 ly desireth to see: Oh! but there I found  
 him not, although I daily read the Re-  
 ports which his Antient Primitive Ser-  
 vants

vants have left there upon record, concerning how they witnessed him, by virtue of the effectual working of his mighty Power in them; but what was this to me? Whilst I knew him not myself Experimentally working down Sin and Iniquity in me, and removing that that did let, and would let, till it was taken out of the way, that so his own Righteous Scepter might bear rule over me.

And thus as I sought him for growing, in an acceptable time was he pleased to appear unto me, (magnified be his Name for ever) and to cast up a living way for me: though much contrary to the way I walked in formerly yet by his good Spirit he so instructed me, that I certainly know this to be the way that leadeth to Everlasting Felicity: Yet I must needs declare, 'tis a Cross Way to the Carnal Mind and stubborn Will of the fallen Creature where I now find, that I, as well as others, stood by Nature. But now the Lord having pulled my Soul as a Brand out of the Fire, and made me willing in the day of his Power: I can do no less then speak to the Praise of his Grace, whose own Arm hath wrought Salvation in and for me thus far. An

And now I say, this was the Grace by which I was called, and by which I am in measure saved; even that Grace of which the Apostle speaks, Tit. 2. 11, 12, 13, 14. *The Grace of God that bringeth Salvation hath appeared (mark) to all men, teaching us that denying Ungodliness and Worldly Lusts, we should live Soberly, Righteously, and Godly, in this present World: Looking for that blessed Hope, and glorious appearing of the great God, and our Saviour, Jesus Christ, who gave himself for us, that he might redeem us (mark) from all iniquity, and purifie unto himself a peculiar People, Zealous of good Works.*

And now being taught by this Grace, which is the only Principle by which every one may learn to know God savingly, which Principle God hath raised up in me to publish and declare to others, where they should look for the appearance of this saving Arm and Grace of God, which alone can burst the Bonds of Death, and set the Soul at Liberty.

And besides the disposition which this Gracious Principle hath wrought in me



me towards all my Fellow-creatures, that they might partake with me, and with the Remnant whom the Lord hath called out of the World ; I say that all might partake with us of the rich Love of God, with which my Soul is refreshed at this very time, that now I am Writing unto you, I found the God of all Grace laying a more special Injunction upon me to visit you particularly ; to proclaim his Free-Grace and Rich Mercy, which he is pleased yet to extend towards you : And upon the twentieth day of the eighth Month, this present Year, 1678. in Obedience to that God which made me, and formed my Spirit within me, and by the motion of his good Spirit, did I in fear and much trembling come with a Message from the King of Heaven unto you which was this, *viz.* To make Proclamation of his Universal Love towards you ; that so all who had not wilfully withstood the tenders of his Mercy, and out-slipped the Day of your visitation, (after which the Lord will tarry for none of you) ye all might come and be converted from your Iniquities, and he would receive you Graciously, so that

non

none should need to fear their Eternal  
 Predestination or Reprobation, to E-  
 verlasting Misery, as though God hath  
 predestined some for everlasting Dam-  
 nation; for God would have all Men  
 come to the knowledge of the Truth  
 and be saved, as saith the holy Apostle,  
*1 Tim. 2. 4.* and (saith God) *Look un-*  
*to me, all ye Ends of the Earth, and be ye*  
*saved, O Israel. 45. 22.* Now may any  
 presume (in hopes of Mercy) that they  
 are in the Estate of Election, while they  
 are in the Unbelief and Disobedience un-  
 to the Spirit of Truth, which Con-  
 demns the World of Sin, and leads the  
 saints into all Truth: For so came the  
 Word of the Lord unto me, *Go, invite*  
*unto the Feast of in-gathering, that so*  
*they may be allured to turn in unto me,*  
*and be gathered by me, in this the Day*  
*of the stretchings forth of the Arms of my*  
*mercy, before I come to sift the Nations*  
*with the Sieve of Vanity, when such as are*  
*wood Chaff, shall be blown away with the*  
*little wind of my Wrath, and there shall*  
*I come to deliver you, Isa. 30. 18.*

This Word (in the fear and love of  
 God, which he hath shed abroad in  
 your heart by Jesus Christ abundantly)

did I come at that time to Proclaim  
unto you; with many more such like  
inviting Expressions, would you have  
had Patience to hear me, I should  
divine assistance have declared  
you, as I did to such tender hearted  
Ones without your Doors, whose  
the Lord inclined to hearken  
me.

And now I find it upon me to write  
a few Words by way of Appeal  
you, and to expostulate the case a  
tle with you: Whether or no you  
all justified that Action of haling of me  
(who came in the Name and Power  
the Lord (and my Sister who stood  
patiently by me) out from among  
you: I confess I heard no public  
Command for it given by any of you  
but it was not done by a Person un  
known to you, but one in Office  
amongst you; so that had he not had  
private Commission from some one  
more of you, for the former know  
ledge that he had of our blame  
deportment amongst you, I dare  
heve he would not have used us so  
charitably, without receiving Repro  
from you: Why indeed should he, sine  
not

none of you can justly say that we gave  
 any Interruption to you? Ye are all my  
 witnesses I waited in silence whilst  
 there was a Voice heard amongst you, ta-  
 king that opportunity to open my Mouth  
 unto you, when your Teacher was  
 refusing such Petitions as used to di-  
 sturb him from so sudden a falling out  
 Prayers amongst you: But however,  
 though that time was not so long as or-  
 dinary, but Prayers begun before I could  
 say much as name my Message to you,  
 your request made me to be silent du-  
 ring Prayer time, and a promise of being  
 heard afterwards, I tarried till your  
 worship was ended, and then began my  
 Mouth to open unto you, but no sooner  
 did I charged you with being out of the  
 right way, but you made good that  
 charge immediately, by shewing that  
 persecuting Spirit, which infallibly  
 marks out and deciphers the false  
 Church; who hath ever violently hand-  
 led and hardly used the Members of the  
 Church: And so it became my lot at that  
 time, to bear a measure of Sufferings  
 from you; but the Lord upheld me by  
 the right hand of his Power, so that I  
 feared not the Wrath of the Adversary;



though one more especially shewed himself mightily enraged against me.

Oh! Where was your patient Mind, that you could not hear what I had to say unto you, and have tried what Spirit I had been of, that so, if in Error by sound Argument, you might have been convinced me?

Oh! Where was your *Christian* Moderation that ought to be shewed towards all, whereby you should have manifested the Lord to be at hand.

Oh! Where was your Lamb-like Meekness, by which you would have instructed such as should have opposed you, had you been in the Truth? But whilst you profess the Name of Christ (who is Truth it self) you are found in the Spirit of Antichrist, otherwise you would not have so roughly treated the Guiltless; nay, if we had been guilty we ought to have had a more fair Tryal and Examination before you, ere such a hasty Execution should have proceeded from you.

This therefore briefly is written to you, in the Spirit of Love, and sent to you, that all Sober Enquirers may have a true Account of the Occasion of our coming among

amongst you that Day ; and let none be  
 offended that I take not in their Teacher  
 with them, so as to appeal to him as  
 well as them ; for the Lord knoweth,  
 this is not in any Enmity I bear towards  
 him ; but as I formerly have had a high  
 Esteem of him, so I still do retain a  
 kind and friendly Respect for him ; but  
 having privately addressed my self unto  
 him, whereby to render the Reason of  
 my turning from him, in answer  
 to which ( he himself knows ) I received  
 not so much as one word to give me any  
 satisfaction, but had a hasty Put-by  
 from him, which may very well excuse  
 me in not making a second Application  
 unto him.

However, my Soul desires the real  
 welfare of all Men, and have written  
 this neither in Envy nor Ostentation,  
 but in answer to the Requirings of  
 the Lord, before whom my Heart is  
 broken at this time ; and now in much  
*Godly Compassion* have I a Remembrance  
 of such as have sincere Desires amongst  
 you, and I doubt not but that the Lord  
 in tender Mercy, and for his own Seeds  
 sake, that crieth to him for Deliver-  
 ance in and amongst you, will in due  
 B 3 time

time reach forth his powerful saving Arm unto such of you, whereby you shall be gathered into a place of Safety, before his Over-flowing Scourge be made to pass over you.

Let this therefore be a Provocation unto you speedily to turn into the secret of your own Souls, to the Appearance of his Son, Christ Jesus, who there speaks from Heaven unto you reproving you for your Sin and Iniquity, and exciting of you to Holiness and Purity; who by his Heavenly Light in your Consciences, if you give up to be led and guided by it, will bring such of you as are now even a Lost Sheep of the House of Israel, home to the Fold of Rest.

*Which is the hearty Desire and earnest Breathing of her who is known to many of you by the Name of*

**Elizabeth Bathurst.**

And now having invited you to turn unto the Lord both by Word and Writing, I am clear concerning you at this time.

U N T O

Unto you, People, unto whom this Message is sent, a few words doth I lay with weight upon my Spirit, to put you in remembrance of days past, and that you may call to mind the Promises you did make to the Lord, when your Hearts were tendered before him, because of the Judgments that then seem'd to awaken you; but so soon as the Hand of the Lord turned back, and withheld from smiting, Oh! Who then amongst you were faithful to those Promises? So that may I not say, that neither the Mercies nor Judgments of the Lord have so awakened you as to turn to him by Unfeigned Repentance? For whose sake the Lord hath put in my Heart to mind you, for the sake of you immortal Souls, that you may be awakened to a speedy turning to the Lord, that you may not provoke the Lord to with-hold his Spirit from striving with you.

*Written in Obedience to the Lord, by  
Your Friend,*

Anne Bathurst.

B. 4.

A. N.



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# Truth's Vindication;

O R

A gentle Stroke to wipe off the Foul Aspersions, false Accusations, and Misrepresentations, cast upon the People of God call'd

## QUAKERS,

both with respect to their Principle, and their way of proselyting People over to them.

rov. 4. 18, 19. *The Path of the Just is as the shining Light, that shineth more and more unto the perfect Day: The way of the Wicked is as Darkness; they know not at what they stumble.*

Isa. 41. 7. & 41. 14. *Hearken unto me, ye that know Righteousness, the People in whose Heart is my Law; fear ye not the Reproach of Men, neither be ye afraid of their Revilings: Fear not thou, Worm Jacob, and ye Men of Israel; I will help thee, saith the Lord and thy Redeemer, the holy One of Israel.*

Also, an EPISTLE to such of the Friends of Christ, that have lately been Convinced of the Truth as it is in JESUS.

Joel 6. 3. *Then shall we know, if we follow on to know the Lord; his going forth is prepared as the Morning; and he will come unto us as the Rain, as the latter and former Rain unto the Earth.*

Job 8. 7. *Though thy beginning was small, yet thy latter end shall greatly increase.*

London, Printed and Sold by T. Sowle, near the Meeting-house in White-Hart-Court in Graceious-Street, 1705.

AN  
EPISTLE

TO

You Five in particular, viz  
A. W. E. T. M. J. B. P. and E. P.  
unto whom this is more especiall  
intended to be delivered.

FRIENDS,

**N**OT in Affection to be Popular (if  
that I do not desire) but in Obedience  
to Christ Jesus, my Lord and Master, have  
I penn'd this Matter; that so the Innocency  
his Truth and People may more conspicuously  
appear.

Neither have I fondly desired to  
my Name in Print; for tis not Inky Char-  
acters can make a Saint: Such must be sancti-  
fied and cleansed in Body, Soul and Spirit  
through

## AN EPISTLE.

through which they come to be prepared,  
God's Kingdom to inherit.

Wherefore I writ unto you, my Friends,  
that you may not content your selves barely  
with an outward Separation, whilst not wholly  
separated from that within, which is the cause  
of Transgression, to wit, that Adulterate  
spirit of the Man of Sin, that's got not  
only into the Pontifical Chair at Rome,  
whence so many corrupt Customs both in  
Worship and Practice are come abroad  
into the World; but doth also sit on the Throne  
in the Hearts of many People, even in this  
our Native Land: And this Spirit hath  
led Man into many false Ways and Forms  
in his fallen Condition, whereby he hath  
strayed from the right Way of Restoration;  
which way being made known to a Remnant,  
whose Minds are turned to Christ's Light  
within (God's saving Power) these cannot  
but call to their Friends and Acquaintance  
to turn in hither; and therefore have I been  
compelled to send this Friendly Invitation a-  
round into the World, That People may be  
invited to that Feast of fat things, which  
the Lord hath prepared for them that  
turn in unto him: But more especially  
doth it lie upon me for you Five, to whom  
I writ this Epistle Dedicatory, to let you



## AN EPISTLE

know, his Oxen and his Fatlings are ready, only come away, do not tarry; for I well know, this is the time of the Lord's Love towards you, because of the sounding of his Bowels, which I have heard within me. I know they are not restrained from you, because of the constraint that he hath laid upon me, which hath been so powerful, that my Heart hath been pained in me, and my Soul hath been distressed for you, and after have I been bowed down in Spirit, yea, till I could hardly stand upon my Feet, until the Lord, who bowed me down, raised me up, and set before me a Door of Hope, whereat his Prisoner in you may be brought forth, which is that for which God's Seed in me hath travelled through many Tribulations; and now having deliver'd me from that cruel bondage of Corruption which I once groaned under, this makes me restless in my Spirit, that others may believe in that inward Power that's able to rescue from the Fury of the Souls Oppressor: Yet I write not this by way of Complaint, as though I thought it a wearisomeness to serve the Lord, in answering his Requirings; no, that I cannot think: For I must acknowledge, so gracious is he in his Condescension, that he hath made this my Exercise become also my Diversion; yea, I thought

## AN EPISTLE

though I was his Prisoner, by Indisposition  
of Body, occasioned through the Pressure of  
my Mind, whilst the weight of this Matter  
lay upon me, yet, I wished for no Walks of  
Pleasure, nor was I weary of my Pain; the  
Reward given into my Bosom, in returns of  
Peace and sweet Security, that my Soul en-  
joys amidst the disturbing Fears and Perplexi-  
ties that are abroad, is sufficient Recompence  
for all these light Afflictions.

What the Subject Matter hereof is, read  
and you will find; wherein I have first en-  
deavour'd to remove the Stumbling-Blocks  
from before you, and then to cast up the way  
of Truth for you, and that by Scripture-  
Road, as you may read in those cited Texts  
which here have been brought unto my hands  
without the help of humane Concordance.

Read in Charity, what I have written in  
humility: Knowing you are my Elders in  
years, I would address my self unto you in  
Christian Manners; but I dare not Flat-  
ter you, nor can I complementally crave Ex-  
cuses of you: Accept it therefore from me,  
who can truly say, For some time I  
have not been mine own, the Lord ha-  
ving made me your Servant in this thing;  
and now the Truth hath (in measure) set  
me Free, which also made me willing to  
serve

# AN EPISTLE.

serve you, as it gave me Ability, that  
God might bestow the Glory, and ye the  
Profit of these my Spiritual Labours;

Who am your

Faithful Friend,

Elizabeth Barber

59

An Introduction, by way  
of Preface, to the en-  
suing Treatise.

**M**Y former Friends and Acquain-  
tance, for whose sakes this is  
written; it is to rectifie your Mistakes  
about, and to inform you in that which  
some sicken not to call *A New Religion*;  
but though the Old Enemy of all Right-  
eousness has found this new appro-  
prious Term to asperse and undermine  
the Truth with, blessed be the Captain  
of our Salvation, who hath defeated him  
of his design, and out of the Mouths  
of Babes and Sucklings hath ordained  
praise to his own Name. For, let me  
tell you, my Friends, True Religion is  
of great Antiquity; 'tis as old as *Abel*,  
who by Faith offered up a more excellent Sa-  
crifice than *Cain*, by which he obtained  
Witness, That he was Righteous, God  
testifying of his Gift; and by it he being  
dead,

## The Introduction.

dead, yet speaketh, as you may read, Heb. 11. 4. And now I appeal to you, What Faith was this by which *Abel* pleased God? Was it not a living Faith, which God had wrought in him, and not a dead Faith, received by Tradition, of Man's teaching? Yet such was the nature and kind of it, that he did not only believe in the true God his Creator, but also in Christ Jesus his Redeemer, although he was not come in the Flesh then; yet doubtless *Abel*, as well as *Abraham*, saw Christ's Day to come, notwithstanding neither of them had any Scripture-Revelation of him: For *Abraham* saw Christ's Day afar off, and rejoiced, many Ages before the Scriptures were Recorded; and by the same Faith no doubt, *Abel* looked beyond the Firstlings of his own Flock, to Christ the First-born of God, who was to be made an Offering for Sin, as the Antitype, which these typified, otherwise his Sacrifice had not obtained acceptance with the Lord; for he is the Propitiation for our Sin, and through Faith in his Blood we come to know Remission, which agrees to that of the Apostle, *Rom.*



### *The Introduction.*

Again, I appeal unto you; What Witness was it that *Abel* obtained of his being Righteous; or how did God testify of his Gift? Since *Moses*, who writes the Story in Chap. 11. 4. Gen. 4. 4, 5: (to whom the Author to the *Hebrews* refers) gives no farther account but only this, *the Lord had respect to Abel, and to his Offering; but to Cain, and to his Offering, he had no Respect.* Now I ask, How was this Manifested, or how came they to know it? How should *Abel* know that his Offering was accepted, (since *Cain* was forward, yea, before-hand with his brother in offering) had not God signified it to them by the manifestation of his Spirit in them, even that same Spirit by which they came to know it to be their Duty to offer Sacrifice unto him: but *Cain* sticking in the Form, and not flying on the Wing of Faith to Christ, the one Offering, mist the Mark that should have been aimed at by him, and for this cause God rejected both him and his offering, as you may read in the following Verses in this 4th Chapter of *Genesis*; where the Lord expostulates the case with *Cain*, saying, *Why art thou Wroth,*  
and

### The Introduction.

and why is thy Countenance fallen? If thou dost well, shalt thou not be accepted? But if thou dost not well; Sin lieth at thy Door. So that it was for Evil-doing Cain lost the Acceptance of his Offering: Which seems clear to me, that God had no Respect to Abel Personally, more than he had to Cain, but as he had an Eye to the promised Seed to be accepted in even Christ Jesus, the Eternal Son of God, in whom alone the Father is well pleased. And it is also as clear to me (through the openings of the same Spirit) That by the Spirit of his Son in their Hearts, he gave Testimony of their Gifts, to Abel, that his was accepted; and to Cain, that his was rejected for Cain must needs have a Manifestation of the Spirit; otherwise how should he know it to be his Duty to offer Sacrifice as you may see he did? For we read not of any outward Precept that either of them had to enjoy it. Now then, it was a living in-wrought Faith, whereby Abel obtained Acceptance of his Offering; and if it was by an inward Manifestation of the Spirit, by which God gave testimony thereof unto him; if the same be granted, I hope the way of Truth will be

## *The Introduction.*

no longer be evil spoken of, which is the same now that it was in the Beginning. And this brings me to that which I chiefly intend, which is, as I said, to rectifie your mistakes concerning, and to inform you in, that which (I hope) you will be not to be a New, but the old true Religion; which is the way of this People, amongst whom I now walk, and desire to walk, notwithstanding they be accounted a Sect every where spoken against: I marvel not that the World hates them, since it hated him (to wit, Christ Jesus) whom they have believed in, because he testified thereof, *That the Works of it were Evil; see John 7. 7.* And truly, my Friends, this is the testimony this People bears this day against the corrupt Ways and Practices of the World, both among Professors and Profane, telling of them plainly, *that all Unrighteousness is Sin;* and for this cause, I know, were Power given to Men's hands, they should quickly be rooted out from amongst them; but though they put no trust in an Arm of flesh, yet they have a strong Tower of defence, (even the Name of the Lord) which they run into, and are safe.  
This

### *The Introduction.*

This is their Munition of Rocks, whereunto their Adversaries cannot climb up, and tho' they do what in them lies to pull them out from thence, yet their Arm is too short to reach them, their Strength too weak to hurt them, their Power of no force against them, whilst they abide in this safe Place; notwithstanding, great is the Wrath of the Enemy who intends them Mischief, so that what he cannot do by Power, he will seek to do by Policy, insinuating into the Minds of the People, *That though 'tis the Spirit of Truth which they pretend unto, yet 'tis a Spirit of Error that they are led by.* Which Suggestion of Satan has taken place in the Hearts of so many, that were not the God of Truth engaged on their side, to perswade People from this false Opinion concerning them, would seem an utter impossibility: But knowing and being well assured of this (*viz.*) That the Lord's Strength is made perfect in his Peoples weakness; I, one of the least of the Thousands of Israel, have undertaken in his Name, to go forth against those who have risen up against them; though I know many are the cruel Mockings and hard Usings from

## *The Introduction.*

from Prophane on the one hand, with  
evil Surmisings and severe Censurings  
from Professors on the other, that hath  
been the Lot of this People to bear;  
some of which from the latter of these  
(to whom I chiefly write) I hope has  
not been so much out of dis-affection to  
the Truth, as misapprehension about the  
principle of it; as believing that this  
People, (in whose behalf I am now con-  
strained to write) preach damnable  
doctrine, the which I have heard re-  
ported of them, some saying, *They deny*  
*the Scriptures*; others saying, *They deny*  
*Man Christ Jesus, with all the Benefits*  
*obtained by his Active and Passive Obedience, as*  
*also by his offering up of himself a Sacrifice*  
*to God for us, do thereby accrew to us, to*  
*gether with Justification by Faith which is in*  
*him, and the Imputation of his Righteous-*  
*ness to Man*; others, some-what more mo-  
derate, yet have affirmed, *That whatever*  
*any may own, as to the Death of Christ, yet*  
*I, they deny the Resurrection of his Body, and of*  
*the Bodies of Believers*; so that they have  
said, *Tho' they dare not charge them with*  
*damnable Doctrine, yet certainly they are*  
*very dangerous Opinions as concerning O-*  
*iginal Sin, and the Institution of the Sacra-*  
*ment,*

\*



## The Introduction.

ment and in point of Free-will and Inherent Righteousness, and in holding a possibility of a total Fall from true Grace; and yet they plead Perfection, and reckon themselves Infallible (say they) for all this; and here in they liken them to the Papists. These are some of the foul Aspersions, false Accusations and Misrepresentations, that have been cast upon this People, which I my self have been an Ear Witness of, and must needs confess, through the Respect I had to the splendid Profession of those that did help forward (at least the Report thereof, I have given so much Credence to some of them; so that though I can truly say, I have no guilt to charge my self with, as to spreading these false Reports, yet my keeping so much silence heretofore, when I was convinced in my Conscience I ought to have spoke, in answer to those whom I might have contradicted in many of these false Accusations, obliges me now to put forth this Vindication.

And now, my Friends, if I can demonstrate to you how falsely this People have been accused, which I doubt not to receive Power from high to enable me in, I hope to be believed when I come

## The Introduction.

to speak (according to the measure of  
the Grace of God, which I have recei-  
ved) concerning that Principle of true  
Religion, which through this People is  
promulgated.

Willing, I am to give you satisfaction  
in matters whereon so great concerns are  
depending, and that the more, because  
many of these things are points wherein  
my self lately doubted; concerning  
which, when I came to a Solution of in  
my own Mind, I can truly say, I then  
made willing to answer the Lords  
inquiries, in taking up the daily Cross,  
which Jesus Christ hath laid every one  
that take up, that will be his Disciple;  
so I hope may some of you, as  
the Lord shall make way for his Truth's  
Impression upon your Minds, in  
the day of your Visitation.

*shall the Desire of her Soul be answered,  
whose Spirit was exceedingly pressed to  
write this Matter.*

THE

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True



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Truth's Vindication, &c.

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CHAPTER I.

*Concerning the Scriptures.*

IN the First place I shall begin with the *Holy Scriptures*, which hath been said by some, *This People called* *the Jews do not own.*

In answer, That is a great Slander, for many Writings and Declarations do manifestly appear, in which their Testimonies are all consonant, and agreeable to the Records of Scripture, as I never met with the like amongst any other : And besides this, I am well assured of it, not only from their own Confessions of themselves, but from the

D

Witness

Witness of God in my own Breas  
*they do believe all things that are Writte  
 in the Law and the Prophets ; so th  
 those which do so clamourly charg  
 them, cannot prove the things where  
 of they so much accuse them.*

But then it hath been Replied, *v  
 They own the Scriptures indeed, but 'tis  
 their own Way ; they believe them as t  
 do a moral History ; just barely giving c  
 dit to them, owning that they are Tru  
 -but they do not believe they are the Word  
 God, and the Rule of Faith and Life.*

As to this, I Answer, They do  
 lieve the Scriptures, so far as Scr  
 ture it self requires Faith in it se  
 that is, that they are able to make w  
 unto Salvation, through Faith, wh  
 is in Christ Jesus, being given by  
 spiration of God, according to that  
 the Apostle, 2 Tim. 3. 15, 16. *A  
 they do also believe, that this same  
 us here spoken of, who is said to  
 the Messenger of the Covenant, M  
 3. 1. The same and not another, did  
 spire his Prophets and Apostles, in w  
 ing of the Scriptures : But still, h  
 the Word, as well as the Wisdom  
 the Father ; and I ask, where do*

1. Scriptures themselves declare any other?  
 2. Where do they say they are the *Word of*  
 3. ? or the *Rule of Faith and Life*?  
 4. Though I have heard it said, that *The*  
 5. *Prophets*, *Isaiah*, *Jeremiah*, *Ezekiel*, &c.  
 6. *call their Prophecies by the Name of*  
 7. *Word of the Lord*, which, say some,  
 8. *is one if we say the Word of God*. Now  
 9. I would advise to take a second  
 10. view of the Text, and then they may  
 11. see that the Prophets did not call the  
 12. *Prophecies and Writings The Word of*  
 13. *the Lord* (for they were the Lord's  
 14. *Words*) he being *The Word of the Lord*,  
 15. who revealed their Prophecies unto  
 16. him: As for instance, *Ezek. 29. 1.* says  
 17. *Prophet there, In the Tenth Year, in the*  
 18. *Tenth Month, in the Twelfth day of the*  
 19. *Month, came the Word of the Lord unto me,*  
 20. *&c.* So then it was the Word of  
 21. the Lord that came and said unto him:  
 22. *Thy Prophecy was that which he said.*  
 23. In *Jeremiah*, (Chap. 7. ver. 1. &c.  
 24. Translation,) 'tis said, *The Words*  
 25. *came to Jeremiah from the Lord, say-*  
 26. *Stand in the Gate of the Lord's House,*  
 27. *and proclaim there this Word; and say, Hear*  
 28. *the Word of the Lord, all ye of Judah.*  
 29. Mark ] the Prophet was to make Pro-  
 30. D 2 clamation

Clamation of the Word of the Lord  
 that the Men of *Judah* might hear what  
 he saith; as it followeth, *Thus said*  
*the Lord, Amend your Ways and your*  
*Doings, and I will cause you to dwell in the*  
*place, &c.* And this was he, as I said  
 before, who is the Messenger of the Co-  
 venant, appointed by the Father, to re-  
 veal his Secrets unto his Servants, the  
 Prophets, who came to *Jeremiab* with  
 this Prophecy, so that it was not what  
 he said, but he himself, whose Name  
 is called, *The Word of God*, Rev. 19.  
 And this is that Word which came  
 unto *Abraham* in a Vision, Gen. 15.  
 saying, *Fear not Abraham, I am thy Shield*  
*and thy exceeding great Reward*: Unto  
 whom, in the very next verse, *Abraham*  
 gives the Titles of *Lord* and *God*,  
 which proves the Word to be Eternal  
 and Divine; but so are not the Scrip-  
 tures Eternal; for we know they have  
 their Beginning in time: And though  
 they are Words and Declarations of  
 Divine Things, yet must we distinguish  
 between the Declaration, and the Thing  
 which is Declared of, so as not to call  
 them both by one Name. Those were  
 ten Words (for Scripture signifies

Writing

Writing ) they are Publications in Testi-  
 mony of that Creating Word of Power,  
 by which the Worlds were framed; see  
*Job. 11. 3.* yet they do not declare, that  
 the World was made by them; but by  
 that Eternal Word which was in the  
 beginning, as it's Recorded, *John 1. 1.*  
 the same is that which liveth and abid-  
 eth for ever, *1 Pet. 1. 23.* which Word  
 is quick and powerful, and sharper then  
 any two Edged Sword, Piercing, even  
 to the dividing assunder of Soul and Spi-  
 rit, and of the Joints and Marrow; and  
 is a discerner of the thoughts and intents  
 of the heart; neither is there any Crea-  
 ture that is not manifest in his Sight,  
 but all things are naked and open unto  
 the eyes of him with whom we have to  
 do, even as 'tis written, *Heb. 4. 11. 13.*  
 This is that Word to whom the Scrip-  
 tures directs us, *as a Light*  
*unto our Feet, and a Lanthorn*  
*unto our Paths, to guide our feet*  
*unto the Way of Peace; the*  
*very entrance of which giveth Light;*  
*and it giveth Understanding to the simple.*  
 so that the Scriptures themselves, say  
 not of themselves, that they are the  
 Word of God, but that they bear witness

Luke 1.79.

Psalm. 1.9.

130.



of him. And this is he, who said of those great *Scripturians* (namely, the *Jews* of old) who so greatly exalt the *Scriptures*, but had no the *Living Word* abiding in them; *Search the Scriptures, for in them ye think ye have eternal Life; and they are they which testify of me that ye might have Life*, John 5. 38. 39, 40.

here it may be seen, there is good reason to distinguish between the *Written Words*, the *Writing* or *Letter*, and the *Living Word*, which is a *Quickning Spirit*.

But now, as to the other part of the Charge, which is, *That this People* (whom I am now Writing) *do not own the Scriptures to be the Rule of Faith and Life*.

In their behalf I Answer; They do own the *Scriptures* to be a Rule, and they direct unto him (to wit, *Christ*) who is the Object of our Faith, and Lord of Light and Life: They do all acknowledge that the *Scriptures* are profitable, for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; that the Man of God may be thoroughly furnished unto every good Work, as saith the Apostle, 2 Tim. 3. 16.

17. But yet still it is in Christ Jesus, whom his People do believe; and this is the Rule by which they Live, according to the example of the Apostle, who saith, *The Life that I now live in the Flesh, I live by the Faith of the Son of God*, Gal. 2. 20. He must needs be the Peoples Rule; for he is the Way, the Truth and the Life; no man cometh to the Father but by him, John 14. 6. And 'tis the Spirit that leads into all Truth, John 16. 13. even that Spirit which searcheth into all things, ye the deep things of God, as saith the Apostle, 1 Cor. 2. 10. which Spirit teacheth them of all things, and bringeth all things to their Remembrance; according to Christ's Promise, John 14. 26. Therefore the Spirit of Christ, is the Rule of his Peoples Faith, and the Guide of their Life; yet doth not this detract from the Scriptures, nor the Estimation of this People (called *Writers* concerning them; for I know what they do believe, that *whatsoever things were written aforetime, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope*, 'tis recorded, Rom. 15. 4. So that it appears, the Scriptures are owned of

them, and are believed by them, and are  
 Practised amongst them, but they dare  
 not ascribe them that Glory which is  
 due to God, nor exalt them above the  
 Son Christ Jesus, nor prefer them to  
 his Spirit's stead ; neither yet is it an  
 Derogation from the Scriptures, to ex-  
 alt Christ and his Spirit more than they  
 for Scriptures themselves exalt Christ  
 and the Spirit above themselves : So  
 that it is not in any slight or dis-respect  
 they have to those holy writings, where-  
 fore they do not call them the *Word*, and  
 the *Rule of Faith and Life* ; but as they  
 have declared, 'tis from that reverence  
 regard they owe and ought to bear to  
 Christ Jesus the great and eminent  
*Word of God*, to whose *Spirit*, all Scrip-  
 ture directions, in matters of Salvati-  
 on, refer us, as to an Infallible Rule  
 and Guide, direct us thereunto, that we  
 may not live in them, but in him, who  
 is the Author and Dispenser of them.  
 Thus, though the Scriptures are grant-  
 ed to be a Righteous Rule, and of Di-  
 vine Dispensation (*for the Prophecy came*  
*not in old time by the will of Man, but*  
*by Men of God spoke as they were moved by*  
*the Holy Ghost*, even as the Apostle testi-  
 fied

ed, 2 *Pet.* i. 21. And my Soul praises the Lord, that he hath preserved the Records of so many Prophecies and Testimonies of his primitive Servants, through so many Contingencies, unto this present Age ; yet can I not think that the God of infinite Wisdom and Grace, whose Mercy is over all his Works, would leave Mankind in so great Concern, whereon their Eternal Salvation is depending, to such a Rule alone for Guidance therein, as is subject to Concealing, Mis-translation, Mis-interpretation, False-application, as we find the Scriptures have been by Corruptors of them : Much less can I believe, that he would suffer the greatest part of the World to live without 'em (as they do) were there no other means appointed for their Salvation ; yet, moreover, I am very sensible, that where the Scriptures are, many occurrences may fall out in the course of our lives, about which the Scripture gives no particular Advice ; and yet it is necessary we should have a Guide near in our Affairs : But I well know, many cases there are, where Scripture is altogether silent in the matter. Admit then

here, that the Creature, in such a strait, not knowing what to do, betakes it self to inquire of the Lord by Prayer ; alas what will that avail, unless it receive an Answer ? which is already granted not to be found in Scripture, neither can it now be had by the meer Litera Priesthood, nor by their pretended *Urim* and *Tbummim* ; and say they ( who cry up solely Scripture to be the Rule of Faith and Life ) *Neither must we expect Answer by Dream, nor yet by Vision, nor by Revelation nor Inspiration ; for these ( they say ) are ceased many Ages past* VVhom I ask, what way then can the Creature come by Advice ? VVhich if they can resolve me in, I shall still retain my Opinion, viz. *That that Inward Oracle ( which is a Measure of God's Spirit, whereby we obtain access to him with Answer and Direction from him in all our Concerns about which we enquire of him ) undeniably is of greater Authority, both to beget living Faith, and order us therein ; and a more perfect Rule to guide our Lives, than the outward Wordings of the Scriptures, which in many things leave us without either Counsel or Instruction.* And here I shall leave the



point, which is in Answer to an Accusation, which is, *That we deny the Scriptures*; a thing often charged upon, but never proved against the People called *Quakers*.

## CHAP. II.

*Concerning the Humanity of Christ, &c.*

**A** Second Charge which I have heard brought in against the *Quakers*, is, *That they deny the Humanity of Christ Jesus, and the Obedience that he yielded in the days of his Flesh, by his Sufferings, Death, Burial, Resurrection from the Dead, together with all the Benefits that thereby accrue unto Believers, as also Justification by faith, and the imputed Righteousness of Christ.* Now that this hath been as fully charged upon them as the former, I shall undertake to prove by Scripture; but first let me mind the Reader; this I have observed, viz. That there are many that have born False Witness against

gainst them, yet they do not seem to  
accord in their witness ; for first comes

*Doctor Owen,* out a Learned Doctor  
*Independent.* and he declares publick-

ly ( though somewhat  
ambiguously ) that this People deny  
that Christ which dyed at *Jerusalem*  
to be God Equal with the Father

But when this was refuted, so as no  
to be believed, then

*John Faldo.* comes out another, and  
he would give the World

to know, as if they only deny the  
Son of God to have assumed Human  
( or Man's ) Nature : Thus their Ac-

cusers contradict one another, ( for  
both seem to grant we own a Christ

which well they may do, since they dis-  
fer in Principles amongst themselves

however they agree thus far, like *Herod*  
and *Pilate*, to unite against Jesus, so

have they against his Followers ; but  
need not enlarge upon Particulars, since

rather than they will want a Host to  
go out against the *Quakers*, look but in

to the Muster, and thou mayst see *One*  
and *Twenty Divines* ( as they give them-

selves the Style ) enter the List together  
of whom I shall say no more here, let

should be taken for a Digression from the Answer.

First, Therefore to clear Truth from Slander, both on the one hand and the other; I do in the first place affirm, and that upon certain Grounds, viz. That all who may be rightly denominated *Quakers* (such as Tremble at the Word of God) they are of the Faith of *One Substance*, which the Antient Christians so earnestly contended for, and suffered such hard things in maintaining, to wit, that Christ the Blessed Son of God (as to his Divinity) was of the same Eternal Substance with the Father, as may be read at large in George Bishop's *Looking Glass for the Times*, page 86.

Secondly, I affirm, They faithfully own the Scriptures: And therefore what *John* the Divine saw in his *Revelations* concerning him, as 'tis Recorded, Chapter 8. *That he* (to wit, Christ) *was the Lamb slain from the Foundation of the World.* And what the Apostle said of him, *Phil. 2. 6. Who being in the Form of God, thought it no Robbery to be equal with God.* Likewise *John* the Evangelist in his

his first Chapter 1. 2, 3. saith concerning Christ. *In the Beginning was the Word, and the Word was with God, and the Word was God, the same was in the Beginning with God; all things were made by him, and without him was not any thing made that was made; for by him were all things created that are in Heaven, and that are in Earth, Visible and Invisible, whether they be Thrones or Dominions, Principalities or Powers; all things were created by him, for him, who is over all, God blessed for ever, Amen, Col. 1. 16. Rom. 9. 5. These, together with the Testimonies Jesus gave of himself, John 8. 58. Verily, verily, I say unto you, before Abraham was I am. John 10. 30. I and my Father are one. John 15. 5. there he prays, And now O Father, glorify thou me with thy own self, and with the Glory which I had with thee before the world was.*

In like manner he speaks of his own Eternity, Proverbs Chap. 8. from the 23d to the end, to which agrees the application given to him, of *wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace, Isaiah 9.* These things, I say, the Quakers believe according as they are written

and having an experience of in themselves, by the effectual working of the mighty Power of Christ Jesus in their hearts, are sufficient proofs to them of the Divine Substance; and also to make them see what is the Fellowship of the mystery, which from the beginning of the World hath been hid in God, who created all things by Jesus Christ, as is written, *Ephes. 3. 9.* Wherefore they know the Son to be one, and equal in Power with the Father.

Now if any shall object that Scripture, where Christ saith, *My Father is greater than I.*

*Ans.* That must needs be understood only as he assumed the Name of Man; not at all relating to the fulness of the God-head that dwelleth bodily in him, as 'tis written, *Col. 2. 9.* So likewise the Author to the *Hebrews* describes him, Chap. 1. 2, 3. Verses, *To be the brightness of the Father's Glory, and the express Image or Character of his Substance* (and so the word *Person* ought to be understood) *by whom also he made the Worlds.* and therefore I believe (and so do they



they, in whose behalf I write) that Jesus Christ is very God.

3dly, I affirm, They do believe that this Jesus, or this God, was manifest in the Flesh, as saith the Apostle, 1 Tim. 3. 16. And John the Evangelist, Chap. 1. 14. *The Word was made Flesh, and dwelt amongst us (and we beheld his Glory, the Glory of the only begotten of the Father) full of Grace and Truth.* And Paul to the Hebrews, Chap. 2. 16. speaking of Christ, saith, *For verily he took not on him the nature of Angels, but he took on him the Seed of Abraham.*

4thly, Therefore in the fourth place I affirm, The Quakers do faithfully own this Jesus to be the Mediator, according to the Testimony of the Apostle, 1 Tim. 2. 5, 6. *For there is one God, and one Mediator between God and Man, the Man Christ Jesus, who gave himself a Ransom for all, to be testified in due time.*

5thly, I affirm, They own his Obedience also; for I know they do believe, That Christ Jesus, in the Days of his Flesh, was obedient to God, as becometh a Son unto a Father in all things: For he came not to do his own Will, but the Will of him that sent him; where-

wherefore we find him praying to his Father, *Not my Will but thine be done.* Yea, moreover 'tis written of him, *Heb. 5. 8. Though he were a Son, yet learned he Obedience by the things which he suffered: For he was, a Man of Sorrows, and acquainted with Grief; he was wounded for our Transgression; he was bruised for our Iniquities: The Chastizements of our Peace was upon him, and with his Stripes we are healed, as saith the Prophet Isaiah, Chap. 53. 3, 5.* Therefore these do confess to his Sufferings, according to the Scriptures; for Christ also hath once suffered for Sin, the Just for the Unjust, that he might bring us to God, being put to Death in the Flesh, but quickned by the Spirit; see *1 Pet. 3. 18.* Likewise they own his Death, as an acceptable and most satisfactory Sacrifice to God for the Sins of all, and is of blessed advantage to all that shall receive Faith in his Blood, which agrees to *Rom. 3. 25. Ephes. 5. 2. Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the forbearance of God: And he hath given himself for us an Offer-*  
*ing*

ing, and a Sacrifice to God for a sweet smelling savour. Also they believe, that as Christ died for our Sins, so he was buried likewise, and rose again, according to the Scriptures, 1 Cor. 15. 3, 4. Again, Verse 20, 21. 'tis said, *But now is Christ risen from the Dead, and become the first Fruits of them that sleep: For since by Man came Death, by Man came also the Resurrection of the Dead.* So in Acts 17. 31. the Apostle mentions this as the Assurance which God gave to Men, of his Judging the World at the Great Day, by his Son Christ Jesus, namely, his having raised him from the Dead.

Now 6thly and lastly, I affirm, they do believe, That from Christ Jesus these and such like Benefits extend to true Believers.

1. *Election in him*, according as God hath chosen us in him before the Foundation of the World, that we should be holy and without blame before him in Love, as 'tis Recorded in Ephes. 1. 4. [ Mark ] 'Tis *in him* we are elected; not in our selves, as though personally some where chosen, and others past by. But in the Seed Christ, the Elect of God

God, the Object of the Father's Love, all who are gathered into him, are made a Chosen Generation, an Elect People by the Lord.

2. *Vocation*; this also they own to be a Benefit bestowed on them by the Father, in the Son; for that they who were by Nature Children of Wrath as well as others, have been called of God in Christ, with an High and Holy Calling, to obtain Mercy from him, even to become Saints, that so they should shew forth the Vertues of him who hath called them out of Darknes, into his Marvellous Light.

3. *Reconciliation to God*; as saith the Apostle, 2 Cor. 5. 18, 19. *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation, to wit, that God was in Christ reconciling the World unto himself.* So Col. 1: 20, 21, 22. it's said, *And having made Peace through the Blood of his Cross, by him to reconcile all things unto himself, by him, I say, whether they be things in Earth, or things in Heaven; and you, who were sometimes alienated, and Enemies in your Minds by wicked Works, yet now hath he reconciled, in the Body of his*

his Flesh through Death, to present you Holy, Unblameable, Unreproveable in his sight.

4. *Sanctification and Justification*; put both these together, because, though I do grant they may be distinguished, yet I cannot see how they can be divided, being so near of kin, that if one languish, t'other cannot but greatly mourn: Besides, the Apostle is my President in coupling of them, speaking to the *Corinthians* in his first Epistle, Chap. 6. 11. saith, *But ye are Washed, but ye are Sanctified, but ye are Justified in the Name of our Lord Jesus, and by the Spirit of our God.* But more of this in another place.

5. *Adoption*; as 'tis written, *Ephesians* 1. 5. *Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will:* To the like purpose is that in *Rom.* 8. 29. *For, whom he did fore-know, he also did Predestinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren:* To which accords *John* 1. 12. *To as many as received him, to them gave he Power to become the Sons of God, even to as many as believe in his Name.*



6. A sixth Benefit is, *Forgiveness of, and Redemption from Sin*; as saith the Scripture, *Ephes. 1. 7. In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace*: So *Titus 2. 13, 14. Looking for that blessed Hope, and Glorious Appearing of the Great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purifie unto himself a peculiar People, zealous of Good Works*: And *1 John 3. 8, 9. It is said, For this purpose the Son of God was manifested, that he might destroy the Works of the Devil: And ye know that he was manifested to take away our Sin.*

7. *Victory over Satan*; Forasmuch as the Children are partakers of the Flesh and Blood, he also took part of the same, that through Death he might destroy him that had the power of Death, that is, the Devil; see *Heb. 7. 14. So that his strength being broken, and his power destroy'd by the Captain of our Salvation, if we resist him stedfast in the Faith, he will flee from us, as 'tis written, James*

7. 8. Another Benefit is, *Access to God by Faith*; as saith the Apostle, *Ephes. 3. 12.*

3. 12. *In whom we have Boldness and Access with Confidence by the Faith of him.* And as we have Access to God by him, so likewise we find Acceptance with God in and through him.

9. Through him we receive *A sure Hope of Eternal Life*; as 'tis Recorded, *Hebr. 9. 15. And for this Cause he is the Mediator of the New Testament, that by means of Death for the Redemption of the Transgressions that were under the first Testament, they which are called might receive the Promise of the Eternal Inheritance.*

Thus 'tis confest, that in Christ Jesus we are Elected, Called, Reconciled to God, Sanctified, Justified, Adopted by him we obtain Pardon and Redemption from all Sin; through Faith in his Name we find Access to God, and acceptance with him, in him we are made Victors over Satan, and Heirs of Life Eternal.

Now, Reader, thou may'st see how falsely the Quakers have been Accused, in laying to their Charge. *They deny that Christ which came in the Flesh, with the Obedience he therein performed by his Sufferings, Death, Resurrection from the Dead, &c.* As also the benefits that thereby are obtained which things never were by them deny-

ed ; for they know, that the Son of God is come, and hath given them an Understanding, that they know him that is true, and they are in him that is true, even in his Son Jesus Christ ; this is the true God and eternal Life ; see *John 5. 20.* But for further satisfaction concerning their Faith herein ( if any do desire it ) they may see a Book put forth by *George Whithead*, Intituled, *The Divinity of Christ, and Unity of the Three that bear Record in Heaven, with the blessed End and Effects of Christ's Appearance in the Flesh, Suffering and Sacrifice for Sinners, Confessed and Vindicated.*

Now concerning *Justification* by Faith in Jesus Christ, and the Imputation of his Righteousness to Believers : Here so it may be seen how grossly this people have been abused, and how great their Principle hath been mis-represented : for Justification by Faith they own ( as hath publicly been confessed by them ) according to these Scriptures ;

*Of the deed of the Law shall no flesh be justified in his sight ;* *Rom. 3. 20.*  
*Therefore the Law was our school-Master to bring us unto Christ, that we might be justified* *Gal. 3. 24.*  
*Rom. 3. 26.*  
*Ephes. 2. 8,*  
*9, 10. Tit. 3. 5, 6, 7.*

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fied by Faith: To declare, I say, at this  
 time his Righteousness, that he might be  
 just, and the Justifier of him which believ-  
 eth in Jesus: For by Grace are ye saved,  
 through Faith, and that not of our selves,  
 it is the Gift of God; not of Works, lest any  
 Man should boast; for we are his Work-  
 manship, created in Christ Jesus unto good  
 Works: Not by works of Righteousness which  
 we have done, but according to his Mercy he  
 saved us, by the washing Regeneration, and  
 renewing of the Holy Ghost, which he shed  
 on us abundantly, through Jesus Christ our  
 Saviour; that being justified by Grace, we  
 should be made Heirs according to the Hope  
 of Eternal Life. But then it must be a  
 living Faith, according to the definition  
 of the Apostle James, in the 2d Chap.  
 of his Epistle, And it must  
 Acts 15. 9. be such a Faith as purifies the  
 Heart, and is held in a pure  
 Conscience, and is manifest in the Life by  
 works of Love, and gives Victory over the  
 World. For in Christ Jesus neither Circum-  
 cision availeth any thing, nor  
 1 Tim 1. 5. Uncircumcision, but Faith,  
 which worketh by Love, faith  
 Paul, Gal. 5. 6. And this is the Victory where-  
 by we overcome the World, even our Faith,  
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faith. *John 1. 12* *John 5. 43* Therefore  
 say I, without this real Faith, it is im-  
 possible we should please God, or be  
 justified in his sight. Yet now because  
 these my Friends have distinguished be-  
 tween Faith and Fancy, therefore they  
 have been calumniated, and their Prin-  
 ciple traduced by many. So likewise  
 as to the imputed Righteousness of Je-  
 sus Christ, this they own according to  
 the Scriptures, even as David described  
 the blessedness of the Man whose Trans-  
 gression is forgiven, and whose Sin is  
 covered, saying, *Blessed is the Man unto  
 whom the Lord imputeth not Iniquity, and  
 in whose Spirit there is no Guile.* *Psalm 32.*  
*vs. 2.* And Abraham, being justified by  
 Faith, it is said, he received the sign of  
 Circumcision, a Seal of the Righteous-  
 ness of the Faith which he had, yet be-  
 ing Uncircumcised, that he might be  
 the Father of all them that believe  
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 them also, *Rom. 4. 11.* Wherefore  
 his People believe acceptance with the  
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 righteousness made ours, or imputed  
 unto us, by the inward Work and ap-  
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 Righteousness might be imputed to  
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 his People believe acceptance with the  
 Father, is only in Christ, and by his  
 righteousness made ours, or imputed  
 unto us, by the inward Work and ap-  
 plicatory

plicatory Act of God's Gift of Grace,  
 whereby he is made unto the Soul,  
 Wisdom, Righteousness, Sanctification  
 and Redemption: But because they de-  
 ny the Righteousness of Christ to be  
 imputed, where it is not imparted; and  
 distinguished between Imagination and  
 Imputation; between reckoning or im-  
 puting that is real, and reckoning or  
 imputation that is not real, but a Fancy;  
 and dare not own the Point in the Lu-  
 titude of that Sin-pleasing Principle, to  
 which it is stretched, as if Men might  
 be imputatively Holy, though not in-  
 wardly Holy, and imputatively Right-  
 teous, though not really Righteous;  
 therefore they are clamoured upon, as  
 if they denied the Imputation of  
 Christ's Righteousness, when it is only  
 to those who are not made Righteous  
 by it, to walk as he walked: For the  
 Scripture doth not say, That he that  
 hath been Righteous by the Imputation  
 of Christ's Righteousness, but *he that  
 doth Righteousness is Righteous, even as he  
 is Righteous, 1 John 3. 7. What then  
 shall we sin?* (and yet think to be saved  
 by the imputed Righteousness of Christ  
 because we are not under the Law, but  
 under

under Grace ) God forbid that we should Sin, ( in this State of Grace ) saith the Apostle, Rom. 6. 15. Indeed the whole Chapter speaks the same sense ( viz. ) that it is not our Imputation or reckoning of Christ's Righteousness to our selves will justify us; but he imparting and imputing it to us; And this shall suffice in Answer to the second general Charge against this People; in every particular of which it may be seen, what gross abuses have been cast upon them, whereby the envious and ill affected have sought to cover their Principles with their own Perversions, and so to make Truth it self become rejected. But I shall in the next place speak to those I take to be more moderate, and such whom I have found sometime my self much swayed by: But since I find it was more by Education and Tradition, than any certain Evidence I could have of the Truth of that Religion, I find my self obliged to detect those Errors in Publick, which I have heard divers of them cast upon the People called *Quakers* in private, charitably judging they speak not so much against them out of ill will, as ignorance of, and unacquaintance with

their blameless Principle ; though this is bad enough, for People to speak Evil of things they know not ; and for such as are divided amongst themselves, to joyn together against others ( as some have confessed to me, that though they differ in many particulars, yet they all agree in this, to set their Seal against the *Quakers* ) but who they were, I have, and shall at present conceal, desiring not to expose them, but to inform them, that so setting before them their Errors and Mistakes, some of them, at least, may see and Repent them, wherein they have spoken and done amiss.

## CHAP. III.

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## CHAP. III.

*Touching the Resurrection of the Body of  
Christ, and of the Saints.*

**A**S concerning the Resurrection of the Body of our blessed Lord Jesus, and also the Bodies of Believers; this I have been born down in, that the *Quakers* do not own.

In answer to which, though I had something to reply in their behalf at that season, yet I must confess, the respect I had to my Friend, who affirm'd the same, made me a little incline to that Perswasion of them; but now being better acquainted with their Principle, I must needs add that this Report is an utter Falshood; for they do believe, as 'tis Recorded in the Scriptures, that Christ Jesus who descended into the lower parts of the Earth, the same ascended up far above all Heavens, that he might fill all things, and sits now at the Right hand of God in his glorious

Body, and therefore shall the low Estate and humbled Body of Believers be made like unto his glorious Body, through the working of his mighty Power whereby he is able to subdue all things unto himself; and then shall this *Corruptible* put on *Immortality*, and this *Mortality* put on *Immortality*, and *Death* it self shall be swallowed up of *Victory*. So here likewise it may be noted, how their Adversaries have been disappointed: For first, it was the design of some, to have made *Saduces* of them, by giving out, *That they deny the Resurrection*; as it was said of them, *Acts 23. 8.* For the *Saduces* say, *There is no Resurrection, neither Angel nor Spirit.* Thus some have sought to render these, as if at *Death* they believed *Soul* and *Body* were both to be annihilated: But when this would not take, then they reported, *That the Body only was that which the Quakers held should never rise again.*

Here, Reader, thou mayest see how they have been slandered both ways; for they do believe the *Resurrection* of the *Just* and of the *Unjust*, the one to *Salvation*, the other to *Condemnation*, according

ding to the Judgment of the great Day,  
*and then shall every Seed have its own Body,*  
 as saith the Scriptures, *Acts 24. 15.*  
*John 5. 29. 1 Cor. 15. 38.* But because  
 they dare not be so foolishly inquisitive  
 as to ask, nor so arrogant in their  
 Minds, as to determine, *with what bodies*  
*they shall rise;* therefore do some say,  
*They deny the Resurrection of the Body of*  
*Christ, and of all that are or shall be dead:*  
 But this is most falsly charged upon  
 them; for they do believe the Refur-  
 rection of the Dead; *for if the Dead rise*  
*not, they are of all Men most miserable.*  
 What can be a Ballance of an equal Poiz  
 with the Tryals, Exercises, Afflictions  
 and Persecutions, that are their Lot and  
 Portion in this Life, short of an Eternal  
 Inheritance, and a Crown of Glory that  
 fadeth not away? Therefore they also  
 believe, *That every Man shall be raised in*  
*his own order;* Christ the first Fruits, after-  
 wards they that are Christs at his com-  
 ing; yea, they do believe, *That the*  
*Dead shall be raised incorruptible, and that*  
*God giveth a Body as it pleaseth him, and to*  
*every Seed his own Body;* there is a natural  
 Body and a Spiritual; there are Bodies  
 Terrestrial, and Bodies Celestial; wherein  
 they

they agree with the Testimony of the Apostles, 1 Cor. 15:23, 43, 44 which I think is sufficient to give all sober Inquirers full satisfaction herein. For, as to my own particular, I freely do confess it suffices me, that God will give unto my Spirit such a Body as it pleases him.

#### CHAP. IV.

##### *Concerning Original Sin.*

**A**S to *Original Sin*, in which the *Quakers* are judged to be of so dangerous an Opinion, without shewing to me what the Opinion was.

*I Answer*; Though the Word *Original*, be not found in Scripture, yet if any mean hereby the inward Corruption and Seed of Sin, which Satan hath sown in us, and wherewith we are defiled in our first and fallen Nature, I am sure this will not be denied by any true *Quaker*; for they know and believe, that in the first Adam all are Sinners, but in the

the *second Adam*, which is the Lord from Heaven, we are made Righteous; for *as in Adam all die, even so in Christ shall all be made alive*, as 'tis writtem, 1 Cor. 15. 22. But though it be granted, that by one Man Sin entred into the World, and Death by Sin; and so Death passed upon all Men, for all have sinned, even over them that had not sinned after the Similitude of *Adam's* Transgression, who is the Figure of him that was to come, Rom. 5. 12, 14. yet this doth not prove the Lord to be so partial in his Love towards his Creatures, as to choose some, but leave the greatest part of Mankind in the fallen State, without affording them any Benefit by Christ, or a measure of his Grace and Spirit; for want of which, and being so past by of God (as some have asserted) they become under a necessity of Sinning, and a necessity of dying: Oh, harsh Doctrine! And so I must confess, I often thought it, whilst I was industriously striving to work my self into a belief of it: But now, from a certain experimental Knowledge, and in full Assurance of Faith, can I testify, for God, *he is no Respector of Persons,*



but in every Nation he that feareth God, and worketh Righteousness, is accepted of him: For though all have sinned, and come short of the Glory of God, wherefore he hath concluded all under Sin, ('tis) that he might have Mercy upon all, not willing that any should perish in Sin, but that all might come to Repentance: Moreover than this, the Scriptures do abundantly speak forth the extent and benefit of Christ's Death for all Mankind, upon condition of Faith and Repentance, joyn'd with new and continued Obedience, which are the Gospel-Terms, on which he is offered to them: For Christ Jesus gave himself a Ransom for all; he tasted Death for every Man; so saith the Apostle, 1 Tim. 2. 5. Heb. 2. 9. So that it is a certain truth, all that *or* shall be saved, are elected only Christ Jesus, that whosoever believeth in him should not perish, but have Everlasting Life. There is no Pre-exception, or absolute Fore-appointment, as partially designed in relation to Persons; but upon Man's disobedience; wherefore it shall not be said, The Fathers have eaten soure Grapes, and the Childrens Teeth are set on edge; but he  
 & hat

that eateth the sower Grapes, his Teeth shall be set on edge: For all Souls are the Lord's; as the Soul of the Father, so also the Soul of the Son is his; and he hath said, The Soul that sinneth it shall die, Ezek. 18. 2, 4. Yet hath the Lord no pleasure in the death of the Wicked, but that the Wicked turn from his way Ezek. 33. 11. and live: Wherefore, he

hath given the Beloved of his Soul one of his Bosom, to come into the World to save Men from their Sins, that they might be made accepted in him: Therefore as by the Offence of one, Judgment came upon all Men to Condemnation; even so by the Righteousness of one, the Free Gift came upon all Men unto Justification of Life; read Rom. 5. 18. which makes it clear to me, the Lord will not condemn any for Adam's Sin, who have not demerited his Wrath by actual Transgression.

## CHAP. V.

*Concerning the Sacraments.*

**A**S touching the Institution of the Sacraments (so called) by which is meant *Water-baptism*, and the outward *Supper*; here also is another great Charge brought in against the *Quakers*, unto which I cannot but be very tender in the Answer? for I must confess, I my self did once think them very chargeable in this matter. Now that *Baptism*, even the Outward and Typical *Baptism* was an Ordinance, (that is to say, a thing ordained by one that hath power to ordain) as *John Baptist* had command from God to Baptize; this I do believe and own: But then the Lord himself hath ordained an higher *Baptism*, whereby he saveth, which surely is not the outward; no, that's not of Efficacy to obtain or effect such an end, which is Salvation (as that I think, our Enemies themselves will grant; and then, why

why are they so angry with us, that we  
 do not own it in their Outward Form?  
 But the *One Baptism*, necessary to Salva-  
 tion, I do believe, is *Inward and Spiritual*,  
 being that of the Holy Ghost, foretold  
 by *John the Baptist*, *Matt. 3. 11*. I indeed  
 baptize you with *Water*, unto Repentance;  
 (saith he) but he that cometh after me is  
 mightier than I, whose *Shoes* I am not wor-  
 thy to bear, he shall baptize you with the  
 Holy Ghost, and with *Fire*. This is the  
 Baptism which Christ commanded his  
 Disciples, that they should wait for,  
 (and therefore I call it an Ordinance,  
 because ordained by Christ) as you may  
 read, *Acts 1. 45*. And being assembled to-  
 gether with them, he commanded them,  
 that they should not depart from Jerusalem,  
 but wait for the Promise of the Father,  
 which, saith he, ye have heard of me; for  
 John truly baptized with *Water*, but ye shall  
 be baptized with the Holy Ghost not many  
 Days hence. The same did Peter witness,  
*Acts 11. 15, 16*. And as I began to speak,  
 (saith he) the Holy Ghost fell on them, as  
 on us in the beginning; then remembered I  
 the Words of the Lord, how he said, John  
 indeed baptized with *Water*, but ye shall be  
 baptized with the Holy Ghost. Now if  
 any

any shall oppose these Scriptures, to prove Outward and Water-baptism now in force, *Mat. 28. 19. Go teach all Nations, baptizing them in the Name of the Father, &c. John 3. 5. Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. 1 Pet. 3. 21. The like Figure, whereunto even Baptism doth now save us, not the putting away the Filth of the Flesh, but the answer of a good Conscience towards God, by the Resurrection of Jesus Christ from the Dead.*

Something I shall write by way of Answer to them, these being the chief Texts that ever I heard brought to prove the same: As to the first, I say, that must needs mean the Baptism of which I am now speaking, (*viz.*) Spiritual Baptism; for Christ's bidding of them *Go*, denotes their being impowred from him, to Baptize in, or rather [*into*] his own and his Father's Name, which is the true *Spiritual Baptism*: Besides, here is no *Water* made mention of, whence we may infer, the Apostles Ministry was to be the Laver in which they were to be Baptized: See here their Mission, Christ bids them, *Go Teach, Baptizing*; Baptizing is in the present Tense



*Tense*, whilst they were teaching; and as it was then, so it is now, the Spiritual and inward Baptism goes along with the preaching of the Word of Life. To the second Scripture, I answer; If our Opponents will have that mean *material Waters*, may not we then as well conclude, that *John Baptist* meant Christ would Baptize them with *material Fire*? But if we understand the *Power* of the Holy Ghost to burn up the Scrubbe (that naturally grows in us) by the latter, then must we also understand the same Power to cleanse us from our natural Filth by the former: But I know it will be expected I should prove this by Scripture; for which see *Tit. 3. 5.* *Not by works of Righteousness, which we have done, (saith the Apostle) but according to his Mercy he saved us, by the Washing of Regeneration, and renewing of the Holy Ghost.* Here is the Washing of Regeneration to parallel being Born again of Water, and the renewing of the Holy Ghost, to answer being Born again of the Spirit; for the washing of Regeneration, or renewing of the Holy Ghost, and being Born again of Water, or being Born again of the Spirit, are

are Terms Synonymous, or Expressions to the same purpose, all pointing at that *One Baptism of the Spirit*, so faithfully believed, and experimentally witnessed by the *Quakers*, who are said to deny *Baptism* to be an *Ordinance*: But how is it they know it? Let their Cause be examined, or there can no true Judgment be given, whether they ought to be acquitted or condemned. *Infant-Baptism*, or *Sprinkling of Infants*, this they utterly deny, as a thing by Men imposed, and never by God or Christ instituted; neither is there any Scripture-Precept or President for it: Indeed how should there, since it was not taken up nor innovated for above 200 Years, after Christ died; and then it was first

Read Thomas  
Lawson's Treas-  
ure concerning  
Baptism, Page  
53, 55.

brought in by one *Fidus* a Roman Priest, in the Year 248. which was assented to by *Cyprian*, Bishop of *Carthage*, and first preach'd up by *Augustine*; then decreed by the *Melivitan Council*; last of all ratified and confirmed by Pope *Innocent the Third*, which was not done till the Year 402. yet we grant the Baptism of those

those that were adult, or come to Age, and had Faith to entitle them unto it; this was the *Baptism of John*, who was a Fore-runner of *Jesus Christ*; but this was not permanent and continuing, but to pass away, that *Christ's* might take place; for he must increase, but I must decrease, saith *John* himself, *Job. 3:130*. For *John's Baptism* was but a Figure of *Christ's Baptism*; but that he should be made manifest to *Israel*, therefore am I come, baptizing with Water, saith *John*, *Chap. 1:13*. However, where any now have believed it simply their Duty to be Baptized, thinking it, either for the furtherance of the Gospel, or Tryal of their Faith, the *Quakers* are tender of judging them in that Case; but if they stick in the shadow, and reject the higher Ministration, then they are more reproveable. But there is a third Scripture I am yet to speak to, and that has reference to *Noah's Ark*, which was a Figure (I have heard some of your selves say) of our *Ark, Christ*: The like Figure, wherunto (saith the Text) even Baptism doth now save us, (it must be a Baptizing into *Christ* then) for the Apostle saith, 'Tis not the putting away the Filth of

of

of the Flesh; so then 'tis not *Water-baptism*, for that can but purifie the outward Man; that that is external, cannot cleanse the Spirit that is internal, and give the Answer of a good Conscience towards God, as it followeth in the next Words; wherefore saith Beza, (a Man whose Memory ye pretend to honour) *The Baptism which answereth to Noah's Ark, was not material Water, but the Power of Christ within, which preserves us cleansed, and enablers us to call on God with a good Conscience.* But then the last Clause of the Verse ought to be considered, which having Coherence with the foregoing Words, saith, *by the Resurrection of Jesus Christ.* Lo here is the true Baptism indeed, the which I am now pleading for; and of which the Apostle speaks, *Col. 2. 12. Buried with him in Baptism, wherein also ye are risen with him, through the Faith of the Operation of God, who hath raised him from the Dead.* And now Reader, since there is but one Lord, one Faith, one Baptism, as saith the Apostle, *Eph. 4. 5.* whether this Baptism be the Sprinkling of Infants, or outward Washing of grown Persons, or the inward Cleansing by the Holy Ghost, I leave

leave the Witness of God in your own Conscience to judge; and then to determine whether the *Quakers* are not greatly wronged in being charg'd with denying Baptism. Now I come to speak concerning the *Sacrament* (so called) of the *Lord's Supper*: In answer to which, in the first Place, I must needs say I find not the Word *Sacrament* in all the Scripture, but if by Sacrament, ye mean a Sign, then can it not be of necessity to continue longer than till the thing signified is come, and clearely discovered: So that granting it to be a Practice enjoyned, it was to last but its Day and Time, that was till Christ, who is the *Bread* of God that cometh down from Heaven (which Bread is his Flesh, that he gave for the Life of the World) should come according to his own Intention; see *John* 6. 33, 35. Indeed the whole Chapter speaks of Christ's being the true Bread wherewith the Saints are nourished; and that he would come again after his Departure; see his Promise to his Disciples, *John* 14. 18. I will not leave you Comfortless, I will come to you; and, that he meant an inward coming, see *Vers.* 20. of the same Chapter; At that Day ye shall know that I am



*I am in my Father, and ye in me, and I in you, saith Christ. And therefore saith the Apostle, I speak as to Wise Men, judge ye what I say, the Cup of Blessing which we bless, is it not the Communion of the Body of Christ, &c? For we being many, are One Bread, and One Body; for we all are Partakers of that One Bread, 1 Cor. 10. 15, 16, 17. And indeed, I do believe, that herein is the Communion of Saints (Namely) in eating of the Flesh and drinking of the Blood of Jesus Christ; not carnally, as the Jews thought, when they murmured at him, saying, How can this Man give us his Flesh to eat? John 6. 52. but Spiritually, wherein consists the true Brotherhood and Fellowship of that Church which is in God, as with one another, so with the Father and the Son, by the Holy Spirit, at the Spiritual Table of the Lord.*

*Now if any, in Proof of the outward Supper, shall produce that Saying in Mat. 26. 26, 27, 28. And as they were eating, Jesus took Bread and blessed it, and brake it, and gave to the Disciples, and said, Take, eat, this is my Body; and he took the Cup and gave thanks, and gave it to them, and said,*

said, Drink ye all of it, for this is my Blood of the New Testament, which is shed for many, for the Remission of Sins.

21 I Answer, That this Figuratively pointed to the true Bread, I think it very clear; so likewise, that the Wine there figured out that Spiritual Wine which was to come from him, will not be hard to make appear; for in the very next Verse, saith Christ, I will not drink of this Fruit of the Vine, until that Day when I drink it new with you in my Father's Kingdom. And that he did not mean they should stay for this Wine, till they came to Heaven (as some understand by the Word Kingdom) see what himself saith in *Mat. 16. 28. Luke 17. 20, 21. Verily I say unto you, There be some standing here, that shall not taste of Death till they see the Son of Man coming in his Kingdom. And when he was demanded of the Pharisees, when the Kingdom of God should come? He answered them, and said, The Kingdom of God cometh not with Observation, neither shall they say, Lo here, or Lo there; for behold the Kingdom of God is Within you. And that there this Wine was drank by the Disciples; see *Acts. 2.* from the first Verse to the 18th. When the*

the Holy Ghost fell upon the Apostles, how full of the new Wine of the Kingdom they were, to the astonishment of Beholders! And certainly this Wine of the Spirit, or Wine of the Kingdom ( which is all one; for Christ's Kingdom is a Spiritual Kingdom ) must come from him; for he is the true Vine, as he calls himself, *John 15. 1.* So that the Text alledged, doth not at all prove outward and Elementary Bread and Wine to be of use after Christ's second and Spiritual coming; for this he fulfilled before his Death, and the Holy Ghost was not given till after he was Glorified, as you may read, *John 7. 39.*

But possibly some may object, *It was practiced by the Church of Corinth after Christ was inwardly come, after the Holy Ghost was given them, as may be argued from 1 Cor. 11. 24, 25. where the Apostle repeating Christ's Words in Matthew, adds, This do ye, as oft as you drink it, in remembrance of me.*

To whom I answer, on the behalf of the People whom I have undertaken to speak for; If any break outward Bread, and drink outward Wine with a sincere Intention, as believing it their

duty

duty; that they may the more be put  
 in remembrance of the Body and Blood  
 of Christ, by the Remembrancer, the  
 Spirit of Truth, which is appointed by the  
 Father to lead the Saints into all Truth,  
 they judge them not; but rather hope  
 that such will come further out of the  
 Shadow to the Substance: But to do it  
 meerly by Imitation or Tradition, as  
 most do, is not to offer a Sacrifice to  
 God in Righteousness; however, the  
 outward Supper cannot be the Commu-  
 nion of the Body and Blood of Christ,  
 which the Apostle speaks of in 1 Cor.  
 10. 15. and so on. This can be but a  
 Sign, to put us in remembrance there-  
 of; and therefore, though it was com-  
 manded to, and practised by the Church  
 of Corinth, yet that doth not perpetu-  
 ate its continuance: For so  
 was washing one anothers Feet, *John 13. 14.*  
 abstaining from things *Acts 15. 28,*  
 strangled, and Blood; *James 5. 14.*  
 anointing the Sick with Oyl,  
 laid upon the Saints of old, which ye  
 your selves judge not needful to be pra-  
 ctised now. But if any shall say, *The A-*  
*postle relax'd some of these, by saying in*  
*Cor. 10. 25. Whatever is sold in the*  
 Sham-



Shambles that eat, asking no Questions for Conscience sake. Then it must be granted, that there is no necessity for the continuance of the other; for the same Apostle saith, *The Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost, Rom. 14. 17. Let no Man therefore judge you in Meat or in Drink, or in respect of a Holy Day, or of the New Moon, or of the Sabbath Day, saith he; wherefore if ye be dead with Christ Jesus, why, although living in the World, are ye subject to Ordinances? Touch not, taste not, handle not, which all are to perish with the using, after the Commandments and Doctrines of Men, Col. 2. 16. 20, 21, 22. So here is as much said for the abolishing of this latter (as to any necessity) as can be alledged for the former; therefore those that can dispense with the one, gain have small reason to plead for the other. And yet I testifie, the Communion of the Body and Blood of Christ the Quakers do own, as that which every one must come to know and witness, or they have no Life in them.*

Now I appeal to the Reader, How the can it be said, that they deny the



Institution of the Lord's Supper? Yet am I loth to leave the thing here, being willing to hope I write to some, who are conscientiously scrupulous in this matter, who ('tis like) are ready to say, as I my self (in Heart) have often said, viz. *To lay aside this Administration, were at once to cast off and count useless what so many Martyrs in the Marian-Days, so zealously contended for; yea, resisted unto Blood, in striving to maintain: And having this Opinion, I confess, I was much sway- ed thereby, as thinking it had been meerly for the outward Administration that they suffered Martyrdom; but having since more seriously considered the Matter, I can truly say, I have received this from the Lord for Answer, viz. It was not to maintain those outward Signs of Bread and Wine, but to bear Testimony against the Falshood and Foppery of Transubstantiation, that the Worthies of those days stood so stoutly against it, that they counted not their Lives dear unto themselves, that they might finish the Testimony they had received from the divine Spirit; which indeed History is clear in (to them that read with Understanding) For the Question put to them was not, *Why do**

you break Bread and drink Wine, in your Sacrament, without Consecration? But, What say you to the Sacrament of the Altar, after the Bread and Wine is Consecrated? Is the Real Presence of Christ there, I or no? This was the Interrogatory they were to answer; and bravely indeed did Tindal, Philpot, and others, maintain their Negation to their Question; which those that are acquainted with Martyrology, cannot but have a Knowledge of: Therefore the laying aside the outward Signs, to be used by way of Remembrance, when the Spirit it self is their Remembrancer, this is not to put a slight upon the Sufferings of those Martyrs, who then were breaking through a Cloud of Apostacy and Errors, the bright side of which (blessed be our God) hath since more fully appeared.

To conclude this point: If any shall be offended with what I have written to vindicate the laying aside of this outward Sign, where the thing signified inwardly come; if they will dwell upon the Figure of the Death of Christ without, and care not to come to know and witness his Resurrection and Life in them

themselves, I'll leave them where they are; giving them to understand, I have not attempted a formal Confutation of Error, but a Vindication of the Truth.

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## CHAP. VI.

### *Touching Free-Will.*

**A**lthough I have heard say, That the Quakers are Free-willers; Yet this doth not prove them to be so, no more than People saying so, is proof that they deny the Scriptures: But since some are so willing to receive Reports against them, something I shall say as to this particular in behalf of them, and what is this; They are not of those that rightly say, *Man may be saved if he will*; for they know right well, 'Tis not of him that willetb, nor of him that runneth, but in God that sheweth Mercy; for we are not able of our selves, so much to think a good Thought, but all our efficiency is of God, who worketh in us

F t

both

both to will and to do of his own good Pleasure: And therefore say we with the Apostle, *Of his own will begat he us with the word of Truth, that we should be a kind of First-fruit of his Creatures,* James, *1. 18.* But since there is a willing Faculty placed in Man, and this Will being corrupted, is naturally froward and averse to any thing spiritually good; whereby Man chuseth that wherein the Lord delighteth not, and will not hearken to his Counsell, nor return at the Reproofs of Instruction. *Prov. 6. 23.* on which are the Way of Life; but obstinately pursues the sinful Desires and Lusts of the Flesh, to his Soul's Ruin; and so his Destruction is of himself, and God is clear of his Blood, by the Free Tender of his Grace, and strivings of his Spirit within him. If this be granted, the it will follow, if ever Man be saved this stubborn Will must be bowed and subjected, and brought into obedience to the Lord Jesus; for 'tis the Willing and Obedient to whom the Promise is made, *Isa. 1. 12.* So that Man must come to be freely willing to serve the Lord, and to take up the Cross, and



bear the Yoke of his Son Christ Jesus, not only of Necessity, but of a Ready Mind: And thus now, to have the Will sanctified and brought into the pure Obedience of him that sanctifieth it, (which is an effect of the Free Grace of God) here comes the true Freedom of *Will* to be known, even to be made free from Sin, being delivered from the Bondage of Corruption, into the Glorious Liberty of the Children of God, which agrees to that of the Apostle, *Rom. 8. 21.* And here, as the Truth maketh free, Man comes to be free indeed, and to receive Ability to attend upon the Lord without Distraction; and to do his Will on Earth as it is done in Heaven, according to that Prayer which our blessed Saviour taught his Disciples, as we read in the sixth Chapter of *Matthew*; *After this manner pray ye, (saith Christ) Our Father, which art in Heaven, hallowed be thy Name; thy Kingdom come, thy Will be done on Earth as it is in Heaven, &c.* And yet how many are there that will plead for this Platform of Prayer, who never expect to receive an Answer?



\* Can they think that Christ would bid his Disciples pray for what he never meant to grant? This were to render him who is Truth it self, an Impostor; and to tax the blessed Son of God with Deceit: O Horrible!

dom of God is known and witnessed to be within; that gives Power and Ability, and makes willing to yield Obedience unto his Requirings of us; so that here every one, according to their several Measures, may perfectly perform the Will of their Heavenly Father: Yet is here a vast difference between the Natural Freedom of Man's Will, which some plead for; and the Gracious Freedom thereof, maintained by the Quakers, for that is quite another thing to what hath been slanderously reported of them.

\* For say they, The Will of God cannot be done perfectly here: I grant, where the Kingdom of God is not come, there his Will can never perfectly be done; but where the King-

## C H A P. VII.

*Concerning Inherent Righteousness.*

AS touching *Inherent Righteousness*, (as a *Righteousness of Self* is intended) a thing wherein this People have been falsely as well as foully aspersed, it having been given out concerning them, viz. That hereby they expect to Merit Heaven. Now seeing the Truth struck at with such a Soul-murdering Weapon as this, makes me (like *Cæsar* his Dumb Son) to speak: What! Can their Adversaries wrongfully reproach them with nothing less than laying waste the very Foundation of the *Christian Faith*? Which stands in submitting to the *Righteousness of Jesus Christ*, and not in establishing any *Righteousness of our own*, as inherent in us, and of our selves. But be it known to the World, though it hath been reported that the *Quakers* hold this dangerous Tenet; yet the report will not hold true, when it comes to be exami-

ned: For although I have heard others often charge it upon them; yet I never could find the Person that durst say, this was their own Confession, viz. That upon the account of Inherent, or Self-righteousness, they expect Salvation; (but if we will take the Confessions of those that are so forward to make Confessions for others, we may then believe the *Quakers* are as bad as they are pleased to render them to us: But we must not take things upon trust, but hear both Parties, if we will be Ingenious) no, Reader, they have no such expectation; far are such Thoughts from them: For though they do reckon a Man must be made inwardly Righteous by the Power of Christ, that is meet for the Kingdom of Heaven; I think this amounts to no more than what we have heard asserted by by  
 \* Namely, *Loaves* Teacher of your own  
 an *Independant* \* (viz.) That God freely  
 Preacher. ly bestows his Grace upon  
*Men and Women, and afterwards rewardeth*  
*his own Grace in his own Children.* Which  
 Words plainly imply, the Grace of God  
 to be free to all, and to be tendered  
 within, which whoso accepts thereof know

ro be led by the same, do thereby receive the Spirit of Adoption, and so come to obtain the Reward of Children, which is a part in their Father's Kingdom, and this indeed is according to the *Quakers* Principle; for they know right-well, God's Grace is Universal, a proffer whereof he maketh unto all, by which they might be made a Righteous People, and in it come to enjoy Salvation: Therefore they believe that inward Righteousness is wrought by Virtue of the Grace of God, and is a necessary Qualification to fit Man for Glory; which makes them chuse, with the Apostle, rather than talk of the Righteousness of Faith, to shew forth their Faith by their Works; yet do they not expect to be saved, neither for their Faith alone, nor by their Works, but by Christ, who worketh true Faith. For 'tis not Works of Righteousness, as done by them, nor only as Inherent in them, by which they expect to be accepted of God, and justified before him, but by and through Christ Jesus, the God Author and Worker of those Acts in them, and for them, whereby they know that they are in him, and he in them;

them; and they hold him as their Head, into whom all things are gathered together in one, even in him. *How comes it about then* (it may be asked) *that this Report has spread so far concerning them?* Why truly, Reader, if I may give in my Answer, it must be this, He who was an Enemy to all Righteousness, ever since the beginning, seeing the Faithful among this People, not only Nominally, but Really Righteous, throughout their Conversation; he hath been so enraged against them, that he hath not spared any pains to Put on his Instruments to Repröach and Vilifie them: Therefore have they been masked with the most affrighting Vizards of Self-righteousness and Self-sufficiency, to bring about their own Salvation, that if possible, he might fright People from having any Converse amongst them; but notwithstanding the Wrath of the Adversary, their Innocency will appear with its open Face; for the time is now a hastening, wherein it will be seen who are but Nominally, and who are Really Righteous. Bear with me, my Friends, to whom I dedicate this little Tract: For though I rank't this

Point



Point amongst the Scruples of the Moderate, having heard some, whom I esteem such, lay this Principle to the *Quakers* Charge. But now being better acquainted with them, I find they have wrongfully charged it upon them, and therefore I can do no less but use some sharpness of Speech, to refute the falseness of this Opinion, that through a mistaken Zeal (I am apt to think) some have taken up against them: Well may I say mistaken, for were the *Quakers* rightly understood, People would find that they have as low Thoughts of any Humane Righteousness, as those that daily confess all their Righteousness to be but filthy Rags.

CHAP.

## CHAP. VIII.

*Concerning a Possibility of a Total fall from  
True Grace.*

**T**HIS Doctrine being held by the *Quakers*, it hath been branded with the Opprobrious Term of *Heterodoxy*; which if so, I know not how the *Apostles Doctrine* can be accounted *Orthodox*; and yet I know the *General Opinion* of many Professors is, *Once in Grace, and ever in Grace*; (or, *Once in Christ, and ever in Christ.*) But it is not *Universality*, if they had it, that can give a certainty; if this would have sufficed, our Ancestors needed not to have divided from her, who stiled her self the *Universal Church*: Therefore, as we are not to follow a multitude to do wickedly; so neither are we to receive an Opinion for Truth, because it is so received by many. Here I'll digress no further, but proceed to shew the *Apostles Judgment* in this matter:

*Paul*

Paul speaking of the *Jews*, (whom he calls the natural Branches of the true Olive) how that they were broken off; that the *Gentiles* (whom he compares to Branches of a wild Olive) they might be grafted in, saith the Apostle to them, *Well, because of Unbelief they were broken off, and thou standest by Faith; be not High-minded, but fear; for if God spared not the natural Branches, take heed also, lest he spare not thee. Behold therefore* (saith he) *the goodness and severity of God: Towards them that fell, severity; but towards thee, goodness, if thou continue in his goodness, otherwise thou shalt be cut off, Rom. 11. 10, 21, 22.* And the Author in his Epistle to the *Hebrews*, having spoken of *Israel* of old, to whom God swore in his Wrath, That they should not enter into his Rest: He cautions them, saying, *Take heed, lest there be in any of you an Evil Heart of Unbelief, in departing from the living God, Heb. 3. 12.* And in Chap. 4. he exhorts both them and himself, saying, *Let us labour therefore to enter into that Rest, lest any Man fall after the same Example of Unbelief.* And in Chap. 6. Verse 4, 5, 6. he shews them the danger of falling; for saith he, *'Tis impossible*

possible for those who were once enlightened, and have tasted of the Heavenly Gift, and were made partakers of the Holy Ghost, and have tasted of the Word of God, and the Powers of the World to come, if they shall fall away, to renew them again unto Repentance; seeing they Crucifie unto themselves the Son of God afresh, and put him to an open shame. And in Chap. 12. Ver. 15. he wishes them to look diligently, lest any fail of ( or from ) the Grace of God, lest any Root of Bitterness springing up should trouble them, and thereby many be defiled. Nor was this his Suspicion concerning others only, but his Supposition of himself; For I keep under my Body, and bring it into Subjection, saith he, lest that by any means, when I have preached to others, I myself should become a Castaway, 1 Cor. 9. 27. And in his Epistle to Timothy he speaks positively, The time will come when they will not endure sound Doctrine, but after their own Lusts shall heap unto themselves Teachers, having itching Ears; and they shall turn away their Ears from the Truth, and shall be turned unto Fables, 2 Tim. 4. 3. 'Tis likewise said of Hymeneus and Philetus, that concerning the Truth they have Erred,

2 Tim. 2. 17. And this I have heard publicly asserted, by one Eminence in your own (a) Esteem, <sup>admirable</sup> <sup>H. Holles</sup> (viz.) That there could (a) Dr. Annesly. be no Hereticks if some <sup>did not</sup> <sup>apostatize</sup> from the True Faith; which he inferr'd from Paul's Advice to Titus, Chap. 3. Ver. 10, 11. where he bids, A Man that is an Heretick, after the first and second Admonition, reject; knowing that he that is such, is subverted and sinneth, being condemned of himself. And this was the Exposition which he gave upon the Text, (viz.) A Heretick is one that maintains an Error, contrary to the Light of his own Conscience, pertinaciously persisting in it, notwithstanding Reproof. And without doubt the Text was truly exposted, may we understand him to intend the Life of Christ Jesus in the Conscience; (for 'tis Christ the true Light who lighteth every Man's Conscience, and that is the Light of Conscience) which if we may believe, he had regard unto, then it will follow from the foregoing words, First, That it is possible for People to turn from the true Grace of God, by sinning against the Light which he hath placed in their Con-



Consciences: Secondly, That those are Nick-named (or Mis-called) who are called *Hereticks*, for acting according to the Dictates of their enlightened Consciences, (or, which is more clear, to say, For being guided by the Light of Christ in their Consciences: ) Thirdly, It follows, that 'tis utterly impossible to prove a Man a Heretick, unless he be guilty of Heresie, and condemned in himself by the Light of Christ placed in his own Conscience, to shew him what is Error, and what is Truth. Thus much the words import; but it may be some will refuse to confess to the import of them, for fear of being counted *Quakers* herein: Howbeit, the Spirit speaks expressly, *That in the Latter Days some shall depart from the Faith,* &c. 1 Tim. 4. 1. And such who have so done, we know that inward Condemnation doth attend them according as the Apostle Peter and Jude spake of some in their Day, as *had forsaken the Righteous Way, and were gone astray, following the Way of Balaam, the Son of Bosor, who loved the Wages of Unrighteousness: These saith Jude, are Wells without Water: Clouds carried about with a Tempest,*

Tempest, to whom the Mist of Darkness is reserved for ever; for when they speak great swelling Words of Vanity, they allure, through the Lusts of the Flesh, through much Wantonness, those that were clean escaped from them who live in Error: For if after they have escaped the common Pollutions of the World through the Knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter End is worse with them than the Beginning; for it had been better for them not to have known the way of Righteousness, than after they have known it, to turn from the holy Commandments delivered unto them; but it is happened to them according to the true Proverb, The Dog is turned to his Vomit again, and the Sow that was washed to her wallowing in the Mire, 2 Pet. 2. 15, 17, 18, 20, 21, 22. And hence in Chap. 3. Ver. 17. of his Epistle, the Apostle gives Caution to whom he wrote, saying, Ye therefore, beloved, seeing ye know these things, beware lest ye also being led away with the Error of the Wicked, fall from your own steadfastness. For 'tis threatened by the Lord, That when the Righteous Man turneth away from his Righteousness, and commits Iniquity, and dieth in

in them, [Mark, here is included a Total Fall] for his Iniquity that he hath done, he shall die, Ezek. 18. 26. and 33. 13. Wherefore we are exhorted to continue in the Grace of God, and to keep our selves in the Love of God, because of the danger that there is of falling from this Grace; for 'tis those that endure to the end that shall be saved; these are Christ's own words in Mat. 24. 13. Mark. 13. 13. 'Tis to those that are faithful unto Death, to whom is promised a Crown of Life. Rev. 2. 10. Such as are implanted into Christ, and abide in him, they shall inherit the Kingdom. For if a Man abide not in me, saith Christ, he is cast forth as a Branch, and is withered, John 15. 6. And in ver. 10. he tells them, If ye keep my Commandments, ye shall abide in my Love, even as I have kept my Father's Commandments, and abide in his Love. Thereby signifying, that if we keep not his Commandments, neither shall we abide in his Love; so then if we abide not in that which keeps us in the Love of God, we cannot abide in God, for God is Love, 1 John 4. 16.

See

See Reader, here is a whole Cloud of  
 Witnelles, bearing Testimony, that  
 'tis possible, if there be not a diligent  
 watching, for People to *fail of* (or ra-  
 ther fall from) that measure of the true  
 Grace of God, which was once given  
 to them. Therefore, what the *Quakers*  
 hold in this Point, is no New Doctrine:  
 For if this could not possibly be, how  
 could any do despight unto the Spirit  
 of Grace, or Resist the Holy Ghost?  
 Yet do this People believe a *Christian*  
 may come to such a growth and stand-  
 ing in the Grace that is in Christ Jesus,  
 from which he cannot fall away, ac-  
 cording to that Promise in *Rev. 3. 12.*  
*Him that overcometh will I make a Pillar*  
*in the Temple of my God, and he shall go no*  
*more out, and I will write upon him the*  
*Name of my God, and the Name of the*  
*City of my God, which is New Jerusalem,*  
*which cometh down from Heaven, from my*  
*God, and will write upon him my New*  
*Name.* And they also believe, that  
 such a one may come to be assured, that  
 he is in such a state, even as the Apo-  
 stle was, who said, *For I am perswaded,*  
*that neither Death, nor Life, nor Angels, nor*  
*Principalities, nor Powers, nor Things pre-*  
*sent,*

sent, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord, Rom. 8. 38, 39.

## CHAP. IX.

### Concerning Perfection.

**W**HICH Doctrine, though it be firmly founded in Scripture, yet it is rejected and set at nought, because 'tis believed by the *Quakers*; notwithstanding which, they freely confess, that a Perfect Principle they plead for, and press the necessity and benefit of Man's believing and conformity to it: Therefore I ask their Adversaries, Is it any Crime to be Perfect? To which if they shall answer, (as in effect they have said) *This is to be accounted Vile.* To such my Reply is, I hope that the Lord will enable his People to become, and be contented to be counted more vile: For to this *Abraham* was com-  
manded



manded by God under the Old Testament, as 'tis written, Gen. 17. 1. The Lord appeared unto Abraham, saying, *I am the Almighty God, walk before me, and be thou perfect.* And to this we are commanded by Christ under the New, whose words are thus recorded, Mat. 5. 48. *Be ye therefore perfect, as your Father which is in Heaven is perfect.* Nor is it only commanded, but also promised; see Rom. 6. 14. *For Sin shall not have Dominion over you.* And in 22, 23. Verses, there we find it experienced; for the Apostle speaks of such as were made free from Sin, and become Servants to God, and had their Fruit unto Holiness, and the end everlasting Life: For the Wages of Sin is Death, but the Gift of God is Eternal Life, through Jesus Christ our Lord. And in Rom. 8. 2. there Paul speaks his own Experience, *For the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death,* saith he. And therefore he exhorts the Corinthians, *Having these Promises, dearly Beloved, let us cleanse our selves from all filthiness of Flesh and Spirit, perfecting Holiness in the fear of God,* 2 Cor. 7. 1. And in 1 Cor. 1. 6. 'tis said,

said, the Apostle spake Wisdom among them that were Perfect; and in 2. Cor. 12. 9. the Apostles wishes their Perfection. And thus he concludes his Epistle to them in the 11th Verse of the same Chapter, *Finally, Brethren, farewell; be perfect, &c.* And this was it the Apostle James desired, (*viz.* that those to whom he wrote might be perfect and entire, lacking nothing, *Jam. 1. 4.* For it was the end of the Apostles Ministry, that they might present every Man Perfect in Christ Jesus, labouring fervently in Prayer for them, that they might stand Perfect  
 Col. 1. 28. and Compleat in all the Will of God:

And in behalf of the *Thessalonians*, Paul prayeth, *That the very God of Peace would sanctifie them wholly; that their whole Spirit, Soul and Body might be preserved blameless unto the coming of our Lord Jesus Christ, (a)*

(a) Upon which Text I heard a Preacher of your own thus Paraphrase; The Words, saith he, signifie a Compleatness in the subject, that nothing be wanting: For to be

1 Thess. 5. 23. And we find the Apostle Peter making the same Supplication, even, *That the God of all Grace would*

would make them perfect, 1 Pet. 5.

ro. This being the very end for which God appointed Teachers in his Church, as 'tis written, Eph.

4. 11, 12, 13. He gave some Apostles, and some Prophets, and some Evange-

lists, and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fulness of Christ. Yea, this seems to be the end of Christ's giving himself for his Church, that he might sanctifie and cleanse it, that he might present it to himself a glorious Church, not having Spot, or Wrinkle, or any such thing, but that it should be Holy and without Blame; see Ephs 5. 26, 27. Therefore those that deny Perfection be attained by the Lord's People,

negatively Blameless, is to be without Crime, to be without Offence, to be without Fault; but to be positively Blameless, is to be in some measure Innocent; 'tis to be like Adam in his pure Creation; 'tis to make Christ our Pattern. Now whether this doth not tantamount to Perfection, I'll leave the Reader to judge.

do in effect deny Christ the one Offering: For by one Offering he hath perfected for ever them that are sanctified, as saith the Apostle, Heb. 10. 14. Wherefore, saith John, *Whoso is Born of God, doth not commit Sin, for his Seed remaineth in him, and he cannot sin, because he is born of God*, 1 John 3. 9. These, and many more Scriptures which I might have quoted, do abundantly speak forth a Man of God, or a truly Godly Man, to be perfect or Compleat in Christ: Therefore Perfection must needs be attainable even in this Life; and to shew that it is not altogether unfeasible to be attained, I shall bring in instances of some which have attained it: Noah was a Just Man, and Perfect in his Generation, Gen. 6. 9. Job was Perfect and an Upright Man, one that feared God and eschewed Evil, Job 1. 8. Nathaniel was an Israelite indeed, in whom was no Guile, John 1. 47. Zacharias and Elizabeth were both Righteous before God, walking in all the Commandments and Ordinances of the Lord blameless, Luke 1. 5, 6. Indeed, this is the one thing needful; for Circumcision is nothing, and Uncircumcision is nothing, but keeping

keeping the Commandments of God, 1 Cor. 7. 19. This is that that bath the Blessing, and gives right to partake thereof; for ~~is~~ written, Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City, Rev. 22. 14. And this is the Perfection the Quakers plead for, viz. That People may conform unto, and come to be guided by, that perfect Principle of God, placed not only in their Consciences, but in the Consciences of all Men; which as they yield Obedience to, they will be enabled to keep the Commandments of the Lord, and so come to witness in themselves the fulfilling of his Determination, which is, To finish Transgression, and to make an end of Sin, and to bring forth everlasting Righteousness, as was seen in Daniel's Vision, Chap. 9. Ver.



## CHAP. X.

## Concerning Infallibility.

**O**NE Charge more I have heard brought in against the Quakers, and that is, *They own Infallibility*, and this (say some) *there is none own but the Papists and them; therefore we know not how to distinguish them.*

I Answer: (b)

(b) It is not at present laid upon me to discover all the Errors of Popery, therefore I shall say no more, than what is pertinent to my present Matter: But that the Papists are far from Infallibility, notwithstanding they pretend highly thereto, their difference in Doctrines (to which Bellarmine himself hath confessed) with the Disagreement of their Popes, (one pulling down what another had set up) and the Dissention of their Councils, particularly about the Pope's Supremacy, their Priests Marriages, and Worshipping of Images; wherein one Synod hath decreed what another hath disannulled) their own Writing witness against them; which those that have read any thing of Papal Story, cannot but have Knowledge of.

say

say, *Their Church is Infallible*, (which yet your selves affirm to be no true Church; so not the Spouse of Christ, but the Mother of Harlots, and all Abominations of the Earth) and because the *Papists* say, *Their Councils are Infallible*, whom we know do miserably thwart and contradict one another) and because they say, *The Judgment of the Pope is Infallible*, (though he speak never so much besides the matter.) And now, because the *Quakers* say, *The Spirit of the Lord that is infallible* (which teaches to deny all Ungodliness and Worldly Lusts, and is always at Unity with its blessed Self, and is the *Christians* Oracle or Advice in all concerns) will there be any limit of no distinction between these? Certainly they want Reason, as well as Faith, who cannot judge how these may be distinguished: They place *Infallibility in Persons*; we in the *Holy Spirit* and its *Teachings*.

But further, to clear the Matter, and to wipe off this Scandal, of the *Quakers* being counted *Concealed Papists*, (I think) *George Whitehead* and *William Penn*, their Declaration before the Parliament, at their Sessions, held in the first Month,

*Ann* 1678. together with the *Test*  
 (containing several Articles, shewing  
 the Doctrinal Differences between the  
*Quakers* and the *Roman Catholics*), which  
 was subscribed to by several Hands of  
 such as are well known in this City,  
 and then given in to a Committee of  
 Parliament, requiring the same; and  
 the Case was afterwards moved in the  
 House: So that, as I said before, (I  
 think) sure the Knowledge of this  
 publick Discrimination, may very well  
 serve any that are willing to be unde-  
 ceived, both to rectifie their Mis-  
 takes concerning the People called *Quakers*,  
 and to give them satisfaction. For  
 I must confess, it went far with me, in  
 my own serious Thoughts about them,  
 although then I was far from them,  
 yet I could not but conclude, there  
 was a Hand of Providence had wrought  
 wonderfully for them, in giving them  
 an Opportunity of clearing both them-  
 selves, and their Principle, of that un-  
 just Censure which had so long lain upon  
 them.

But to conclude this Point: Though  
 I have heard it said, *The Quakers* have  
*themselves* *Infallible*; I see now it is not so.

So: They hold not themselves Infallible, as they are Men; but only as they are guided by the Infallible Spirit, namely, the Spirit of the Lord, a Measure of which he hath placed in all Men; and this never failed any, who were led by the same: Yet whatever can be said to evince the Truth of the *Quakers* Principle, whereby the Innocent may be vindicated; 'tis no wonder to have their Sayings wrong reported, and their sense quite perverted.

And now, my former Acquaintance, to whom I present this small Treatise, will you not yield your selves mistaken in the Reports you have received? I freely acknowledge to you, for my part, am willing so to do, and that with shame taken to my self herein, my Lot having been cast so near this Land of *Assen*, that it may well be wondred at, why I did not discern my mistakes long ere this time: Now though it cannot be so said of you, that the Light has shined to clear about you, yet know this every one of you, The Light hath shined in you, and that (I am sure) as it heeded, will make manifest to you, how falsely the People called *Quakers*

have been accused : They have been looked upon (like the Apostles in days past) as setters forth of *strange Gods* ; they have been counted as *unknown*, and yet *well known* ; they have been reckoned as *Deceivers*, and yet *True* : For Truth don't use to suffer under its own Name ; but when Men can fasten the Name of *Heretic* upon its Principle, then they think they have pretence enough to punish its Profelytes : And so it is with these, as it was with the *Christians* of old ; their Adversaries put Bear-skins upon them, and then let Dogs to bait them. There were such, 'tis known that were counted the filth of the World, and as the Off-scouring of all things, who wandred about in Sheep-skins and Goat-skins, being destitute afflicted, tormented, of whom the World was not worthy : And what I shall say, such there are now ? Yet are they Slighted, Contemned, Derided, Reproached, Reviled, Defamed, Slandered, Traduced, Malign'd, Vilified and set at nought, as if the worst Term that could be given them, were ever good enough : One while, they are branded for *Illiterate Novices* ; another while



while, counted so profoundly Learned, that they must needs be *Jesuits*; though that Order can boast of Antiquity, whilst these are looked upon as a Novelty; yet are they found in the same Ancient Faith with Righteous *Abel* in the beginning: But 'tis no new thing for Truth to be called an *Upstart*, and then prosecuted under the Name of *Novelism*.

Thus, having shewn in several particulars how grossly People have abused the Principle of the *Quakers*, I should nextly come to speak concerning their Practices, to see if they find any more favour; but remembering my Promise was, *not only to rectifie People's Mistakes concerning, but to inform them in the Principle of true Religion*, (for the Principle of Truth is but one) I shall therefore, according to the Manifestation of the Spirit given unto me, endeavour to signify, *What this Principle is, from whom it comes, and whereto it leads*.

while, counted to profoundly learned  
that there is all reason to believe; though  
that Obedience and of Authority, which  
these are looked upon as a novelty, yet  
we they found in the same Ancient  
faith with Righteous and in the begin-  
ning: that is no new thing for Truth  
to be called an Upland, and then pro-  
ceeded under the Name of Novelties.  
Thus, having shown in several parts  
that the new given people have altered  
the Principle of the Gospel, I should  
nextly come to speak concerning their  
practice, to see if they had any more  
favour; but recommending the Reader  
was, not only to receive the Gospel, but  
to receive it in the same manner as the  
ancient of old received it; for the Principle  
of Truth is but one (I shall not say  
according to the same Principle, as the  
Spirit given unto me, and therefore is the  
same, when the Principle is the same  
it comes, and moves in the same

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## PART II.

Concerning the

## Principle of TRUTH.

What it is, from whence it comes,  
and whereto it leads.

**S. 1.** IT is a Principle of Divine Light  
and Life of Christ Jesus, placed  
in the Conscience, which opens the Un-  
derstanding, enlightens the Eyes of the  
Mind, discovers Sin to the Soul, re-  
proves for it, and makes it appear ex-  
ceeding sinful; quickens such as accept  
and believe in it, though they were  
dead in Trespases and Sins, makes them  
alive to God, and bringeth up into Con-  
formity to the Image of his Son Christ  
Jesus, that he may be the First born a-  
mong many Brethren.

G 5.

That

That this Description accords with Apostolical Doctrine, see Ephes. 5. 13. All things that are reprov'd, are made manifest by the Light; for whatsoever doth make manifest is Light. Therefore saith Christ, John 3. 20, 21. Every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd: But he that doth Truth, cometh to the Light, that his Deeds may be made manifest that they are wrought in God. Ephes. 2. 4, 5, 6. But God, who is Rich in Mercy, for his great Love, wherewith he loved us, when we were dead in Sin, hath quickened us together with Christ, &c. Rom. 8. 29. For whom he did fore-know, he also did pre-destinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren.

Thus in general have I briefly described the Christian Principle; but that I may make it further Intelligible unto you, I feel it upon me to write more particularly; that so when you shall read it by a familiar Denomination, you may the sooner be prevailed upon to yield to its operation.

S. II. In the first place, this Principle, of which I am now writing

the Grace of God that bringeth Salvation,  
 and hath appeared to all Men; teaching us,  
 that denying Ungodliness and Worldly Lusts,  
 we should live soberly, righteously, and godly  
 in this present World, as saith the A-  
 postle, Tit. 2. 11, 12. E.  
 even that Word of his Grace, Gal. 1. 12.  
 which is able to build us up, and Rom. 3. 24.  
 to give us an Inheritance among Ephes. 2. 8.  
 all those that are sanctified through Faith,  
 which is in Christ Jesus; see Acts 26. 18.  
 By which Grace we are called, justified and  
 saved. That is, if we believe in the  
 same, if we receive it; and continue  
 therein grounded and settled; and be  
 not moved away from the Hope of our  
 Calling, nor from the Hope of the Gos-  
 pel, which we have heard, and which  
 was preached to every Creature which  
 is under Heaven, according as its writ-  
 ten, Col. 1. 23. But if we turn this  
 Grace into wantonness, and so receive  
 it in vain; then indeed it will not save  
 us: However, this Grace of God, in  
 it self, is able and sufficient to save all  
 to whom it appears, and all that be-  
 lieve in it, and are led by it, are preser-  
 ved; because it was by this Grace of  
 God that his Son Christ Jesus should  
 take



not Death for every Man : For there is no difference between the Jew and Greek ; but the same Lord over all, is Rich unto all that call upon him : For the Lord is gracious and full of Compassion, slow to Anger, and of great Kindness. The Lord is good to all, and his tender Mercies are over all his Works, as you may read, Heb. 2. 9. Rom. 10. 12. Psal. 145. 8, 9. All which are clear Proofs, that the Grace of God is both free and Universal ; which Grace of God is elsewhere called the Light of Jesus, he being that Gift of Grace, given by God to enlighten the Children of Men, as 'tis written of him ; John 1. 9. He is that true Light, who lighteth every Man that cometh into the World. And this is he whom the Father promised by the Mouth of his Prophet, saying, I will give thee for a Covenant of the People, for a Light of the Gentiles, Isa. 42. 6. The same is again spoken of, Chap. 49. 6. It is a light thing that thou shouldst be my Servant to raise up the Tribes of Jacob, and to restore the Preserved of Israel ; I will also give thee for a Covenant to the Gentiles ; that thou mayest be my Salvation to

*The Ends of the Earth* And the Prophet *Isaiah*, speaking to the Church, chap. 60. *God* Saith thus, *The Lord shall be thine everlasting Light.* To which the Prophet *David* brings in his Experience, *The Lord is my Light and my Salvation*, saith he, *Psal. 27. 1.* This is indeed the mighty Saviour, he upon whom the Father hath laid help, and who is able to save unto the uttermost all that come unto God by him, whose appearance is Light, whereby he Discovereth and Reproves Sin in Men; see therefore that none reject him.

For this is he, who hath *Rev. 13. 7.* the Key of *David*, that openeth the understanding of his People, by which they understand the Scriptures when they read them. This is he, who hath discovered himself to be God manifest in the Flesh; and also doth manifest himself in our Mortal Flesh, in which we dwell.

This is he, who when he was on Earth, yielded both Active and Passive Obedience to his Heavenly Father in Life, Doctrine and Death; which I firmly do believe, was a Sacrifice acceptable unto God for the Sins of Men; by

by believing in whom, and yielding obedience to him, pardon and remission of sins comes to be known: And so the Creature finds acceptance with the Father through the Son.

This is he, who Justifies by Faith in his own Name.

This is he, which imputes his own Righteousness to the Children of Men, (without whose applicatory Act and Gift of Grace, in imputing of his own Righteousness unto us, all creaturely doings are but vain.)

This is he, that hath laid down his Life for us, and took it up again; for saith he, *I have power so to do*, John 10. 18. And by the same power that raised his own Body out of the Grave, doth and will he raise up the Souls and Bodies of Believers to glorifie his great Name.

For this is he, that Acquits his People of all Sin, old as well as new, taking away and cleansing them from the Sins of their first and fallen Natures, as well as pardoning (upon Repentance) those Sins which some have at unawares, or through weakness, fallen into, after they have received the Knowledge of the

the Truth: For he who is called the  
*Light of the World*, *Job. 8. 12. ch. 1. 9.*  
 the same is called the *Lamb of God*,  
 that taketh away the Sins of the World,  
*ver. 29.* And therefore was his Name  
 called *Jesus* (a Saviour) for it was said  
 he should save his People from their Sins,  
*Mat. 1. 21.*

This is he, who baptizeth his People  
 with the Water of Life and Regenera-  
 tion, and sealeth up his love to their  
 Souls, by giving them his Flesh to eat,  
 which is the true Bread that cometh  
 down from Heaven.

This is he, that gives true Freedom  
 of will to his People, whereby they can  
 chearfully serve him, and keep the  
 Word of his Patience, though in much  
 Affliction; and he hath promised to keep  
 such in the hour of Temptation, *Rev.*  
*3. 10.*

This is the Lord our Righteousness, and  
 he of whom our Righteousness

is, (a) as saith the Pro-  
 phet, which while we a-  
 abide in him, we have a

sure standing: But if any go out from  
 him, who is a God at hand, and whose  
 Salvation is near to be reveal'd in all  
 that

(4) *Jer. 23. 6.*  
*Isa. 54. 17. and*  
*56. 1. 25. 9.*

that wait for him; then 'tis no wonder if they fail of the Riches of that Grace which is treasured up in him.

This is the whole Works and Ways are all Perfect, and in him we are made compleat; that is, we are guided by his Spirit, which he gives to lead the Saints into all Truth, according to his Promise, if *obeying* *the Spirit's instruction*. *He will lead you into all truth* & for *the* *shall* *take of* *mine* *and* *shall* *show it* *unto you*, saith Christ; and this his Spirit by which his People are led, in an infallible Spirit. Now if any Man have not the Spirit of Christ (which is infallible) he is none of us, saith the Apostle, Rom. 8. 9. And now if any Man here, and profess to be led by this Spirit of Christ, he is made a Scoff, even by the very Professors of this Age.

Thus I have again toucht upon the former particulars, wherein I undertook to vindicate Truth and its Followers, in all which Christ (the John 1. 4. Light and Life of Man) is made all in all unto his People: For Christianity doth not consist in the belief of so many Doctrines, Articles and



and Principles (as some suppose) but in conformity unto that one Eternal Principle, to wit, The Light of Christ manifest in the Conscience: And yet leads into a heavenly Order, both in Doctrine, Principle and Conversation, according to the diversity of its Gifts, whereby Man comes not to be at liberty in his own Will, but bound again to God, which is the true signification of the Word Religion: And this Light of the unerring Spirit (by which the Lord leads his People in the way Everlasting) it shineth within, (mark) it shineth in Darkness, though the Darkness comprehend it not, as saith the Apostle, John 1. 5. It shines in the dark Heart of Man, though Man in his dark state cannot discern what it is, yet lets that true Word of Prophecy, wherein to we do well to take heed, as unto a Light that shineth in a dark place, until the Day dawn, and the Day-star arise in our Hearts, according to that 2 Pet. 1. 9. which is as much as if the Apostle had said, This is commendable, that you give diligent heed to the least measure of this Light, or Grace of God, which he hath dispensed to you, with he shall

shall see fit to bestow a greater measure upon you. For 'tis still but one thing that I am describing, although rendred by divers Names: In as much as the sure Word of Prophecy, and the Day-Star here spoken of, differ only in Degrees, not in Nature and Kind; both which Expressions denote to us, that one Gift of Light and Grace through Christ Jesus is freely bestowed on all Men; and according to the Improvement that they make of their Measures, so an increase thereof is administered to them: It was by this Light that Job walked through darkness, Job 27. 3. And it is by this Light that we come to see our darkness; but 'tis not that we should abide in darkness, but walk through it, and come out of it by following the Light of Christ, that in his Light we may see more Light, and so come to receive the Light of Life; as 'tis written, John 8. 12. *Then spake Jesus unto them, saying, I am the Light of the World, he that follows me shall not walk in darkness, but shall have the Light of Life.* And praised be the Lord, there is a Remnant who have experienced it, and can say with the Apostle, this thing is true

in

in them, (viz.) *The Darkness is past, and the true Light now shineth,* 1 John 2. 8. Which Light is a Light of the Spirit of the Lord dwelling in his People; and therefore whatever the World may think concerning them, 'tis no presumption in them to own they are made Possessors of the same; for saith the Apostle to the Corinthians, *Know ye not, that ye are the Temples of God, and that the Spirit of God dwelleth in you? For ye are the Temples of the Living God; as God hath said, I will dwell in them, and walk in them,* 1 Cor. 3. 16. 2 Cor. 6. 16. Now since God himself is said in Scripture to dwell and walk in his People, why should it be thought Arrogant for them to say, Christ in them is the Hope of their Glory? According to that of the Apostle, Col. 1. 27. *To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, Christ in you the hope of Glory.* And let me tell you, this bring to shew, how those that speak against the Quakers Principle, (which is Christ manifest within) are forced many times (by the power of the same Principle in themselves) in plain words to confess to the same.

was the Judgment of Dr. Lancelotti, which I my self heard from him, in a Sermon Preach'd upon that Text (viz.) *That the great Gospel Treasure is the Lord Jesus Christ, and the Glory of that Treasure is Christ in us.* This was his Observation, and this I think is Confession clear enough to the Truth of our Assertion, (viz.) That in being guided by the Light (which is the Spirit of Christ) within us, hereby a sure hope of Eternal Glory is given to us: However, we do not conclude Christ in our selves only, but we say a Measure of his Light (in order to shew the way of Life) every Man is, or hath been enlightned with; nor yet do we include him in the fleshly Temples of Men and Womens Hearts, so as to exclude him from being any where else, but as we know his Presence fills Heaven and Earth, so we believe, that notwithstanding his Appearance in our Hearts, he is continually at the Right Hand of God, at the Right Hand of the Majesty on high, ever living to make Intercession for us, and by his Spirit we feel the Signification thereof within us.



For this Grace of God, which is the Light of Jesus, 'tis a Measure of the Divine Spirit, and a manifestation of it is given to every Man to profit withal; see 1 Cor. 12. 7. Yea, this Universal Principle, which I am describing, it is a Measure of the quickning Spirit, even of that Spirit which raised up Jesus from the Dead; by the Indwelling of which in us, we come to be renewed in the Spirit of our Minds, and to have our Mortal Bodies quickened, so as to capacitate us to serve the Lord with our Spirits, and with our Bodies which are his.

Now if any shall think I have raised this Principle too high, let them read Rom. 8. 11. and they will find the Apostle speaking expressly, *If the Spirit of him that raised up Jesus from the Dead dwell in you, he that raised up Christ from the Dead, shall also quicken your Mortal Bodies, by his Spirit that dwelleth in you.* Therefore (as I said before) 'tis no Arrogancy for the People of God to own, that they have the Spirit of God dwelling in them; for 'tis not the Light of Nature, nor the Dictates of a Natural Conscience; but a Spiritual Divine Prin-



Principle, by which Men and Women are raised from the Death of Sin, to serve God in Newness of Life, and Obedience of Conversation.

Now, *Reader*, let me tell thee, Nothing Natural will or can reach so far; Nature cannot change Nature; it must be a higher Power, that can cause to put off concerning the former Conversation, the old Man, which is Corrupt according to the deceitful Lusts, by renewing the Spirit of the Mind, so as to cause us to put on the New Man, Christ Jesus, which after God is created in Righteousness and true Holiness; and so old things are made to pass away; behold, all things are become New: Lo here is a New Creature, as there is a putting off the Old Man with his Deeds: There is a passing away of the first Heavens and the first Earth; and then behold, New Heavens and a New Earth, wherein dwelleth Righteousness: As there is a coming to this Law of the Spirit of Life in Christ Jesus (which Law is inward, written in the Heart, and engraven on the Inward Parts) there is a setting Free from the Law of Sin and Death: And so

so we come to know a  
 Blotting out of the Law of Col. 2. 14.  
 Commandments contained Rom. 8. 12.  
 in Ordinances, which was  
 against us, and contrary to us, our Lord ha-  
 ving taken them and nailed them to his  
 Cross. And thus, He that believeth (in  
 the Cross of Christ, which is the Power  
 of God unto Salvation) hath a Witness  
 in himself; the Spirit it self beareth them  
 Witness that they are the Children of God,  
 according to that in 1 John 5. 10. Rom.  
 8. 16. And as they continue in the  
 Faith, they come to be sealed with the  
 Holy Spirit of Promise, and to set to  
 their Seals that God is true: For faith-  
 ful is he that hath promised, who also  
 will do it; he hath promised to redeem  
 us from all Iniquity, wherefore let us  
 hope in his Word, and not grieve his ho-  
 ly Spirit, whereby we are sealed unto the  
 Day of our compleat Redemption, accord-  
 ing to the Apostle's Advice, Eph. 4. 30.  
 O! let us take heed that we do not vex  
 and quench the Spirit of Christ within  
 us, that so we be not of those (com-  
 plained of by Nebemiab) To whom the  
 Lord gave his good Spirit, but they rebelled  
 against it. (And what then?) so he  
 became

became their Enemy, and fought against them.  
 These were such of whom Job speaks,  
 Chap. 24. 13. saying, They are of those  
 that rebel against the Light; (the Light  
 and Spirit here spoken of, being one in  
 Being, and not divided, but distinguish-  
 ed only in degrees of Discoveries; ) for  
 this Spirit is the Spirit of Wisdom and  
 Revelation in the Knowledge of Jesus  
 Christ, which openeth and enlighteneth the  
 Eye of the Understanding, and giveth to  
 know what is the Hope of the Calling of  
 Christ Jesus, and what is the Riches of the  
 Glory of his Inheritance in the Saints; ac-  
 cording to the Apostle's Prayer to God  
 for the Ephesians, Chap. 1. 17, 18.  
 And this was it that Christ promised,  
 when he was about to leave his Disciples  
 (as to his Personal Presence amongst  
 them) at which their Hearts began to  
 be sorrowful; he therefore tells them,  
 to comfort them, he that dwelleth with  
 you; shall be in you, John 14. 17. There-  
 by he meant himself, (who then was  
 present with, but passing from them in  
 the Flesh) would come again unto them,  
 and abide for ever with them, in the Spirit:  
 For the Lord is that Spirit, saith the Apo-  
 stle, 2 Cor. 3. 17. Wherefore he bids  
 them

'hem Examine themselves whether they be  
 in the Faith; Prove your own selves, saith  
 he, know you not your own selves, how that  
 Christ is in you, except you be Reprobates,  
 2 Cor. 13. 5. And hereby know we  
 that we are not in a Reprobate state,  
 because we witness the Spirit of Christ  
 dwelling in us. For this Principle, of  
 which I write, 'tis the Unction which  
 we have received from the Holy One,  
 whereby we know all things: That is,  
 this doth instruct us in all things that are  
 necessary to be known by us. For 'tis  
 that Spiritual Anointing that the Apo-  
 stle John speaks of, which those who  
 have received it (and in whom it a-  
 bides) needs not that any Man teach  
 them, but as the same Anointing teach-  
 eth them all things, and is Truth, and is  
 no Lie, even as it hath Taught them they  
 should abide in him, 1 John 2. 27. that is,  
 in Christ Jesus, from whom this anoint-  
 ing doth come: Now, who so is taught  
 by the Anointing, the same is taught  
 by God, as it's written in the Prophets,  
 and they shall be all taught of God. Every  
 man therefore that hath heard, and hath  
 learned of the Father, cometh unto me, saith  
 Christ, John 6. 45. For this was the



Promise of the Father, even the New Covenant which he made with the House of Israel. After those days, saith the Lord, I will put my Laws into their Minds, and write them in their Hearts; and I will be to them a God, and they shall be to me a People: And they shall not teach every Man his Neighbour, and every Man his Brother, Saying, Know the Lord, for they shall all know me from the least to the greatest, Jer. 31. 33, 34. This being the Tenure of the New Covenant, That all the Children of the Lord shall be taught of the Lord, and in Righteousness shall they be established, Isa. 54. 13, 14. Which implies, that God will teach them so effectually by his Free Spirit, that they shall not stand in need of any other Prophet. But here I must obviate an Objection, before I can proceed.

Possibly some may ask me, Why then do those People that thou art now going amongst, keep up their publick Meetings to Preach, and to Teach People the Way of Salvation? What need is there of their Teaching, if every one hath a Teacher in them, able to instruct them in the Way to the Kingdom?



To which I *Answer* : *First*, Though I did say as much, as that every one hath a Divine Teacher in him, yet I did not say, that every one knows this Teacher in them : For this hath been the Misery of many Ages of the World, People have gone out after the many *Lo here's* and *Lo there's*, to find Christ without them, in the mean time neglecting his Appearance *within* them, even as was foretold by Christ himself, when he was on Earth in the days of his Flesh ; *In the Last Days*, saith he, *they shall say, Lo here is Christ, and Lo he is there, but go ye not out after them, nor follow them ; behold, I have told you before*, Mat. 24. 25. Luke 17. 23. And now, since, we upon whom the Ends of the World are come, have seen it so come to pass, that People are gone from the Gift of God in themselves, to the many outward Observations of Days, Times, and superstitious Customs, thinking to find Christ in them, whilst they shut their eyes against his Light, which shineth in their Consciences to guide their feet in the Path of Peace : Is it not high time for his faithful Watchmen, who see the danger of such a state, to Cry

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aloud unto the People, that they may  
 take Warning before it be too late;  
 and therefore do they lift up their  
 Voice like a Trumpet, to sound a Re-  
 treat to the Inhabitants of the Earth,  
 who are without the Spiritual City of  
 Refuge, that they may return in time,  
 and lay hold of the Horns of the Hea-  
 venly Altar, and get into the Habita-  
 tion or Tower of Safety, before the E-  
 nemy of their Souls take the Strong  
 Hold of their Hearts, and fortifie him-  
 self against them, and keep them with-  
 out the Gates, till the Avenger of  
 Blood (who once would have had  
 Mercy on them) pursue and overtake  
 them, and so they be destroyed: There-  
 fore, right glad are the Hearts of ma-  
 ny, that ever they heard this joyfull  
 Sound, [*Retire to the Inward Grace*]  
 thereby signifying to them where Help  
 is to be had, who were seeking Salva-  
 tion from the Hills, and from the  
 Mountains, yet laboured but in vain,  
 but in Returning, and in Rest, they have  
 found themselves saved, according to  
 the Word of the Lord by the Prophet  
*Isaiah 30. 15.*

*Secondly*, Although I did say, That all the Children of the Lord are taught of the Lord, yet I did not say, that all are his Children; for 'tis they, and they only, *who are led by*

*the Spirit of God, that are* Rom. 8. 14.

*the Sons of God :- For tho'*

the Lord hath given his Spirit, yea, his Son, to be a Leader and a Commander to the People, yet many there are who do not follow his Guidance, saying in their Hearts ( what the *Jews* spake with their Mouths ) *We will not have this Man to Reign over us.* Now is there not

need that some should seek to convince such of the Evil of their Ways, and the Error of their Doing, ( who instead of walking in the Straight and Narrow Way of Righteousness, which leads to Everlasting Life, are going on in the Broad Way of Sin and Wickedness, which leads down to the Chambers of Death ) that so they may be perswaded to leave off the Weapons of their Rebellion, wherewith they Fight against God, and wound their own Souls; and submit themselves unto his Ambassador of Peace, the Spirit of his Son in their Consciences, that

true Balm of Gilead, with which they may be healed?

*Thirdly*, That I may be rightly understood, let me acquaint my Reader; neither do I assert, that those who are set out as Travellers in *Sion's Road*, are at once so perfectly instructed in all the Paths thereof, that they need not to inquire of those that are gone before, which is the way thither, whose Experiences may be to them of use, for escaping the Snares which the subtil Fowler layeth to catch Souls in, both on the Right Hand and on the Left, that so they may walk right forward with their Faces *Sion-ward*, until they shall come to sit down in Heavenly-places in Christ Jesus our Lord.

*Lastly*, Nor is it altogether useless for those that are established in the Truth, to hear the things thereof declared, notwithstanding they knew the same before; yet may it be to the stirring up of their pure Minds by way of remembrance, of the dealings of the Lord with themselves in days that are past; and for the comforting and refreshing of their Spirits, to feel how the Work of the Lord prospers in others



thers of his People, and for the clearing and making glad their Hearts, to hear how Truth prevails and gets Ground in the Earth. This herefore is the end of all Declarations amongst us, (*viz.*) That the Ignorant may be instructed, that Gainsayers may be convinced, that the Weak may be confirmed, and that the Strong may be comforted; therefore do our Ministers labour in the Word and Doctrine, to Convert Sinners to Christ Jesus, (the Gift of God) and to build up Saints in their most holy Faith, and to Edifice one another in Love.

Thus much in answer to the Objection; so I return to the Point in Hand, which is further to *demonstrate*. (as the Lord shall enable me) what this *Principle* is, that is Preacht up amongst us.

'Tis that *Divine Principle of Life* which brings the Glad-tydings of Salvation near unto all, by which they may be put into a Capacity of receiving the *Grace of God* in the Gift thereof, which he hath purposed in the appearance of the Son of his Love, to bestow upon as



many as shall believe: This being the Everlasting Gospel that Paul gloried in, I am not ashamed of the Gospel, (saith he) for it is the Power of God unto Salvation, to every one that believeth; Rom. i. 16. Yea, it is that Word of Reconciliation, which God hath committed to such as himself hath called, to make them Ambassadors for his Son Christ Jesus; by the Ministry of which, they turn People from Darkness to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and inheritance among them that are Sanctified, through Faith that is in Christ Jesus; see Acts 26. 18. Thus these profit their Hearers; and so do not only Pray, but also prevail with Sinners to turn unto the Lord, that he may be a Father to them, and they his Sons and Daughters.

And this Word that reconcileth, is not afar off; 'tis not in Heaven, that any should say, Who shall go up for us, and bring it down to us, that we may hear it and do it. (a) So then the Indians and Americans shall not perish for want of the Bible, which we have here in England.

it beyond the Sea, that any should say, Who shall go over the Sea for us, and fetch it to us thence; but the Word is very nigh unto thee, in thy Mouth, and in thy Heart, that thou may'st hear it, and do it; as was testified by *Moses*, a Man of God, *Deut.* 30. 12, 13. and also by *Paul*, an Apostle of Jesus Christ, *Rom.* 10. 6, 7, 8. This now is the Word of Faith, which is again Preacht by those whom the World in Scorn call *Quakers*: And though such Preaching be accounted foolish by the Learned Rabbies of our Age; yet let them know, 'tis by the Foolishness of Preaching that God is pleased to save them that believe, as 'tis written, *1 Cor.* 1. 21. So notwithstanding these use not enticing words which Man's Wisdom teacheth, yet do they Preach in the Evidence and Demonstration of the Spirit, and in a way of Power, whereby they are known to be of God (as were the Apostles; see *1 Cor.* 2. 1, 4.) And the Tendency of their Ministry is to direct People to the Teaching of Christ, the one Prophet, Promised to *Israel*, *Deut.* 18. 18. which Promise the Apostle repeareth, *Acts* 3. 22. saying,

And it shall come to pass, that every Soul that will not hear this Prophet, shall be destroyed from amongst the People, Verſ. 23. Thus do they commend themselves to every Man's Conſcience in the ſight of God, by turning them to the Light of Jeſus (the Power of God manifeſt within) which, as 'tis yielded to and obeyed, maketh free from Sin; which ſtill is that one thing that I am writing concerning, (*viz.*) A Principle of Divine Light and Life in Chriſt Jeſus, according to the Apoſtles Record, *John 1. 4. In him was Life, and the Life was the Light of Men:* And this Light, I ſay, (however it may be called) 'tis the ſhining of the Son of Righteouſneſs in Men's Conſciences: 'Tis not Conſcience, which ſome have deſcribed to be a reflex Act of the Mind (whereby Men view their paſt Actions) the which accuses them for what they have done ill, and approveth of what they have done well; though this be more than ſome there are will allow in this matter, yet is this too ſhort to expreſs its noble Nature: For this Principle doth as well ſhew Men the Sin of their future Evil Purpoſes and Intentions, as ſet before

before them the Iniquity of their former actions. Therefore I say, 'tis not Conscience, for that is but a created Faculty, but that of God placed in the Conscience, has its Being from all Eternity: For he that sheweth unto Man his Thoughts, is the same that formed the Mountains, and Created the Wind, whose Name is the Lord of Hosts, as saith the Prophet Amos, Chap. 4. 13. And this is he who is without beginning of Days, or end of Life, the Alpha and the Omega, the First and the Last, the beginning of the Creation of God, the Image of the Invisible God, the First born of every Creature, the faithful Witness, and the First begotten of the Dead, and the Prince of the Kings of the Earth. This is he who is the Resurrection and the Life, in all that do believe in this Light, as 'tis Recorded concerning him, Heb. 7. 13. Rev. 1. 18. Col. 1. 15. Rev. 1. 5. John 1. 25. Therefore whilst ye have the Light, believe in the Light, (saith Christ) that ye may become Children of the Light, John 12. 16.

And this Light is elsewhere called the Seed, even that Incorruptible Seed,  
by



by which we are Begotten to God; and  
 Born again by his Eternal Word, which  
 liveth and abideth for ever; see 1 Pet.  
 2. 3. This is the Promised Seed; yea,  
 that Seed of the Woman, spoken of  
 Gen. 3. 15. Where the Lord said to the  
 Serpent, I will put Enmity between thee  
 and the Woman; and between thy Seed, and  
 her Seed; it shall bruise thy Head, and thou  
 shalt bruise his Heel. This is the Seed  
 of the Kingdom of Heaven; for Hea-  
 ven's Kingdom is within. (as Christ  
 said, Luke 17. 20.) Wherefore this  
 Seed is sown in the Hearts of the Chil-  
 dren of Men; as was set forth by the  
 Parable of the Sower, Mat. 13. and  
 the beginning; he spake many things  
 to them in Parables; Behold, the Sower  
 went forth to sow; and when he sowed, some  
 Seed fell by the Way-side, &c. and some fell  
 among Stony places, &c. and some fell a-  
 mong Thorns, Ver. 18, much more so  
 therefore the Parable of the Sower, saith  
 Christ; when any one heareth the Word of  
 the Kingdom, and understandeth it not,  
 then cometh the Wicked One, and catcheth  
 away that which was sown in his Heart;  
 That is, he receiveth Seed by the Way-  
 side, &c. in Mat. ch. 13. 32. Ver. 38.  
 Christ



Christ saith, *The Kingdom of Heaven is like to a Grain of Mustard seed; which a Man took and sowed in his field; which indeed is the least of all Seed; but when tis grown, tis the greatest among Herbs.* &c. 'Tis truly so indeed; the Seed (or Grace) of God, is small in its first Appearance, (even as the Morning light) but as it is given heed to, and obeyed, it will encrease in Brightness, till it shine in the Soul, like the Sun in the Firmament at its Noon-day height. But if People will despise the Day of small things, and will not believe in this low Appearance of the Light of Jesus in their Hearts; which though it discover to them their Sins, and reproves for them; yet because its Reproofs are soft and mild, and its Voice small and still, they out-clamour the sound thereof in their Consciences, whereby they reject the Son of God (in Spirit) as the Jews did (in Flesh) because he came to them in so mean a manner; they would not have him to be their Saviour. Will it not be just for Christ to say to these, as he did to them, *John 8. 24. If ye believe not that I am he, ye shall die in your Sin; and then whither I go, ye cannot come.*

*comes.* For the Lord hath said; *His Spirit shall not always strive with man,* Gen. 6. 3. He is a gracious and long-suffering God; but though he be forbearing, yet he will not always bear; though his Spirit doth strive with some for a long Season, yet if they continue to resist the same, the time will come, when it will cease striving with them; and then *Woe will be unto them;* but right blessed are they that are prevailed upon by the strivings of the good Spirit of the Lord, (in the Day of their Visitation) to know and mind the things that concern their Everlasting Peace, before they are hid from their Eyes: But if People will shut their Eyes against the Light, how just is it for the Lord to withdraw its shinings from them, and to cause Darkness to overtake them? Wherefore hear ye, and give ear, be not Proud; For the Lord hath spoken: give Glory to the Lord, before he cause Darkness, and before your Feet stumble upon the dark Mountains; and while you look for Light, he turn it into the shadow of Death, and make it gross Darkness, according to the Advice of the Prophet *Jeremiah, Ch. 13. 15, 16.* For

For though a measure of this Divine Light, is, or hath been in every Man, in order to save them, yet it will not always abide with them; (I mean, as to its saving Efficacy) it will continue no longer than during the Day of their Visitation: Therefore saith Christ, *Yet a little while is the Light with you; walk while ye have the Light, lest Darkness come upon you*, John 12. 35. Again, *Hellimites* on certain day, saying, in David, *To day, after so long a time, as it is said; To day if ye will hear his Voice, barden not your Hearts*, Heb. 4. 7. True indeed, there is a day wherein People may know the things that concern their Souls Everlasting Peace: But if they sin out this day, afterwards those things will be hid from their Eyes; as Christ said, when he came near the City Jerusalem, he beheld it, and wept over it, saying, *If thou hadst known, at least in this thy day, the things which belong to thy Peace; but now they are hid from thine Eyes*, Luke 19. 41, 42. Be it known to you, (my friends and Acquaintance, to whom I write) Man cannot be his own Saviour, he will not be saved in the Day of the Lord's Power, he must perish for ever.

And

And this is the day of the Lord's making bare his saving Arm, and revealing his Power, even that time wherein he lets in Light into the Soul; which not only discovers to Man his Sin, that leads down to the Chambers of Death, but also shews him the way of Holiness, which leads to Everlasting Life: But if Men pass this time over without any regard to the Loving-kindness of the Lord extended to them in this matter, 'tis just with him to turn their Light into Darkness in them; and then, as Christ said to some of Old, *If the Light that is in you be Darkness, how great is that Darkness?* Mat. 6. 23. (Mistake him not.) 'Tis not to be understood as if the Son of Righteousness (which is the Fountain of Light) could in it self possibly become Darkness, but as to those that have fast closed their Eyes (or lost the true sight) lest they should see by its Illumination in their Inward Man; when once their Day is over, they may be as Dark as if there were no Sun in their Horizon; and so they put the Darkness for Light: Hence it is that we see so many that have been in some measure enlightned by this inward



vine Principle, to see much of the Vanity of their former Practices, and so have for a time forsaken many of the same; but afterwards having gone from this Principle, by which they were in some measure saved from Pollution and Sin, they have again been intangled and insnared by the Pleasures, Profits, Honours of this present World; and so the latter End hath been worse with them than the Beginning; and so these having lost their Habitation (like Satan, who abode not in the Truth) envy and accuse the faithful Servants of the Lord, which keep their dwelling in him; and like the Spies of old, *bring up an Evil Report upon the good Land*, frightening others with the Giant-like Difficulties that lye in the way to be furthered; thereby insinuating, *as if* Israel's God were not able sufficiently to strengthen them against these spiritual Anakims great and tall, that must be encountered with, before the Inheritance comes to be divided. These are such whom the Apostle Jude, in the 12th and 13th Verses of his Epistle, calls *Clouds without Water, carried about of Winds; Trees, whose Fruit withereth, twice dead, plucked up by the Roots;*



Raging Waves of the Sea, foaming  
out their own shame; wandering Stars, to  
whom (at least they have cause to fear)  
the Blackness of Darkness is reserved for  
ever; unless they can speedily find a  
place for Repentance, before the De-  
cree bring forth, before the day pass  
as the Chaff, before the

Zeph. 2. 2.

fierce Anger of the Lord  
come upon them, before  
the Day of the Lord's anger come up-  
on them; And with this I'll pass them,  
being mov'd to write (not much to  
those who have forsaken, but to those  
who have not been acquainted with  
the Truth.

To whom I further say, Although  
there is a time wherein the Lord waits  
to be gracious, in which time he often  
expresses his Willingness to save Men  
from their Sins, and to gather them to  
himself; as Christ said to Jerusalem  
O Jerusalem, Jerusalem! Thou that killest  
the Prophets; and stonest them, who  
were sent unto thee, how often would I have  
gathered thy Children together, even as  
Hens gathereth her Chickens under her  
Wings? But ye would not, Mat. 23. 29.  
Again, the Lord complains, All the

Day long have I stretched forth my Hands  
 to a Disobedient and Gain-saying People,  
 Rom. 10. 21. And thus the Lord ex-  
 presses his Kindness towards all Men, in  
 stretching forth his Arm to save them,  
 even as a Man stretches forth his Arms  
 to swim, by sending his Son unto them  
 to knock at the Door of their Hearts,  
 to see if they will open to him, that he  
 and his Father may come in and take  
 up their abode with them; but if Men  
 will not accept of Salvation, while the  
 Lord extends his Arm to save them: If  
 they will not take hold of his strength,  
 while they may make Peace with him:  
 If they refuse to answer his gracious  
 Call, and to entertain his Son whom  
 he hath sent, but keep him out till his  
 Head be wet with the Dew, and his  
 Locks with Drops of the Night: If  
 People will make their  
 Necks as an Iron Si- *Acts 7. 5.*  
 new, and will not yield *Luke 7. 30.*  
 them to the Yoke of  
 Christ, being *Stiff-necked and Uncircum-*  
*ised in Heart and Ears, always resisting*  
*the Holy Ghost, and doing despite unto the*  
*spirit of Grace; setting at nought all the*  
*counsel of God; rejecting it (within)*  
 against

against themselves, and will have none of his Reproof; and continue thus to slight him, till their Time and Season be over, giving the Lord cause to complain of them, that he hath stretched forth his Hand; but no Man regarded it: Will it not be just for him then to Laugh at their Calamity, and Mock when Fear cometh upon them? And most certain it is, that those who despise the Reproof of Wisdom, and hate the Knowledge of the Holy, Distress and Anguish will come upon them; but whoso hearkeneth thereunto, shall dwell in a safe Habitation. For Wisdom is a Defence (Christ) the Wisdom of God is a strong Rock, and a sure Foundation; he is that Foundation on which God hath laid in Zion, even the Foundation-Stone, that Tried Stone, the Corner-Stone, Elect Precious; who though he be to many a Stone of Stumbling and Rock of Offence; yet as many as believe in him, shall never be ashamed.

Read here now what this Principle is in which the Lord hath given a Remnant to believe.

'Tis the Grace of God: 'Tis the Light  
 of Jesus: 'Tis a Manifestation of the  
 Spirit: 'Tis the Gladtydings of Salva-  
 tion: 'Tis the Word of Reconciliation:  
 'Tis the Law written in the Heart: 'Tis  
 the Word of Faith: 'Tis the Seed of the  
 Kingdom: 'Tis that Stone which hath  
 been rejected by many a foolish Buldery  
 but now it is become the Head of Sion's  
 Corner.

These are all significant Expressions  
 of that excellent Principle, which I  
 have undertaken to Treat on. But if  
 any shall say, *They are Expressions of so*  
*different a Nature, that they know not*  
*how to reconcile them, and make them one*  
*together.*

To such I Answer; They might as  
 well confess, they cannot understand  
 how the Lamb of God can be the Lion  
 of the Tribe of Judah, nor how the  
 Shepherd of Israel can be the Bishop of  
 his People's Souls; there seeming as  
 much difference in these latter, as in any  
 of the former; yet do they all speak  
 of but one thing, although it be express'd  
 by divers Names: For it will admit of a  
 mani-



manifold Description ; though (as I  
 said before) 'tis still but one thing, if  
 rightly understood in its true Notion.  
 And thus I chose to express it, because  
 thus I have found it, (*viz.*) A Princi-  
 ple of Divine Light and Life in Christ  
 Jesus placed in the Conscience, which  
 discovers both Sin and Duty to us ; and  
 not only so, but it Reproves the one,  
 and Enables to Perform the other :  
 And this I know, that a measure of the  
 same is placed in the Consciences of all  
 Mankind, by which they might see the  
 right Way, were but their Minds turn-  
 ed thereunto. Therefore let none slight  
 or undervalue this Light of Jesus (ma-  
 nifest in their Consciences) by calling  
 it (as some have done) *A Natural,  
 Created, Insufficient Light, which will lead  
 men down to utter Darkness.* Though  
 sometimes again, these very Persons  
 will confess, *That the Light of Nature,*  
 (as they call it) ought to be followed, as  
 far as it will lead ; for say they, *Though  
 the obeying its Dictates will never bring  
 Men to Heaven ; yet the disobeying them  
 will certainly sink them down to Hell.*  
 Hereby rendring the Lord Cruel to his  
 Creatures, as if he required them to  
 follow



follow a Guide that would certainly lead them amiss, or leave them short of the Place of Rest; and then would punish them for being misled; or for sitting down, when they had no Guide to shew them the Way to walk in; and that from a purpose in himself, to leave the greatest part of Mankind without any other Guide to direct them in Matter of Salvation: but that *That is so Insufficient, that it must be a Miracle if it shew them the Way to Heaven, according to their common Answer, when asked, how those must be saved who have not the Scriptures amongst them? (which these account the only Rule to Guide Men) Why, we leave them to the Mercy of God, say they; the Lord may in an extraordinary manner bring some to Heaven, if he have any Evidence amongst them; but whether any of them shall be saved or not, 'tis hard for us to determine.*

Thus they darken Counsel, by uttering words without Knowledge: they say, *The Grace of God is Free;* and yet they make it a Monopoly; so it shall not be Free to all; nor must all beurers in it; neither will they allow the

the Lord him self to dispense it ; nor  
 yet to Inspire his Servants to go forth  
 and preach it. But arrogate to them-  
 selves a kind of Sacerdotal Right, to be  
 Dispensers of the Grace of God, and  
 Ministers of the Gospel of Jesus Christ,  
 because of some outward Qualifications  
 achieved by them (as External Parts,  
 or Humane Learning) although they  
 never were called of God to the Work  
 of the Ministry, nor never had the  
 Word of Reconciliation committed to  
 them ; yet would they have People  
 come to enquire of them, the Way to  
 the Kingdom, though they are so narrow,  
 row spirited, as to shut out the greatest  
 number of Mankind, by absolute Prether-  
 destination ; not sticking to affirm N  
 that God nor Christ never purposed that  
 Love nor Salvation to a great part of the  
 Mankind, and that the Coming and true  
 Sufferings of Christ never was intended us-  
 ed, nor can be useful to their Justification  
 tion, but must and will be effectual for  
 their Condemnation. So being void of  
 Universal Love themselves, they fondly  
 imagine the Lord to be like them, and  
 selves : Hence concluding, there is no  
 Salvation to be had without the expen-  
 ci

cite Knowledge of Christ's coming in the Flesh, and of the Scriptures; both which we know whole Kingdoms and Empires in the World, are unavoidably ignorant of; and yet few or none of these will Jeopardize their Lives to preach amongst such; notwithstanding this was the Apostle *Paul's* Practice, to preach Christ where he had not before been named; for said he, *If I build upon another Man's Foundation, I make my Glorying void.*

But blessed be the Lord, he hath caused many Witnesses to rise up amongst us, who have given Testimony to the Truth as it is in Jesus, and have taught others (both in our own Country, and in Nations abroad) to take heed to that sure Word of Prophecy, nigh in our Heart, and in the Mouth, which is the true Grace of God, that is sufficient for us, not only (as some say) to leave us without Excuse, and so to aggravate their Condemnation; but as 'tis received and obeyed, it will let out of us, into Holiness, and in the end crown us with Salvation.

And thus I am brought to the next thing promised, which was, to shew  
 I whence

whence this Principle of Grace proceedeth: I have (according to my Measure) shewn, *What it is*; now I come to shew, *From whence it comes*; to which I say:

§. III. It comes from God, (through Christ) as saith the Apostle; *God, that commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ, 2 Cor. 4. 6.* 'Tis Gods Gift unto us, and therefore well may we return Thanks unto him for his unspeakable Gifts: God is the Author of it, *who is Light, and in him is no Darkness at all*; for  
 1 John 1. 9. *he covereth himself with*  
 Psal. 104. 1. *Light, as with a Garment*  
 1 Tim. 6. 26. *and dwelleth in that Light*  
 James 1. 17. *which is inaccessible, which*  
*no mortal Eye can approach unto, he is the*  
*Father of Lights*; and therefore hath he given a Measure of his own Divine Light to all Mankind, to reveal himself unto them; that so they may know substantially *What he is*, and not worship him as the Unknown God. And this knowledge of himself, the Father pleased to dispence to Men, in and through



through the Son of his Love, Christ Jesus our Lord, who is come a Light into the World (saith Christ) that whosoever believeth in me, should not abide in Darkness. And therefore I believe, and am well assured, this is the one Faith, whereinto many thousands by the Lord have been gathered, viz. That the God of all Grace hath sent his Son into the World, a free Gift unto the World; and hath given a measure of his Light and Spirit, to manifest and reveal him unto all men: Thus hath his universal Love and free Grace appeared. For though God made Man pure and innocent, yet Satan and disobedient Man hath marred that Creation. In the Beginning God created Man in his own Image, in the Image of God created he him, as we read Gen. 3. 17. But Man soon defaced and stained this glorious Stamp, and by yielding to the Tempter, went out from his first Nature, and so his Beauty was turned into Deformity (I mean) that Beauty of his inward Man wherein the Image of God stood, in which he had Communion and Fellowship with his Maker; through Disobedience this was lost, and



To man came to be without God in the  
 World, being alienated from that di-  
 vine Life, Light, Love, Grace, Good-  
 ness, Wisdom, Power, Holiness, Vir-  
 tue, Purity, Innocency, wherewith  
 the Lord Invested him at the first in  
 perfect Beauty; but man going out  
 from that first Divine Nature and Seed,  
 in which he stood before Transgression,  
 here was his Fall and Degeneration, and  
 to he came by that unexpressible Loss of  
 the Favour of God, and Freedom of  
 Will; that now the Lord being angry  
 with him, he had no Power to do any  
 thing to appease him; the Garment of  
 Innocency being lost, their Fig-leaf  
 Aprons could not hide their shameful  
 Nakedness from the Lord; which he see-  
 ing, and taking notice of, compassion-  
 ately made them Coats of Skin for  
 their clothing, and then he drove them  
 out of the Garden of Eden: So here  
 man was put out of the Paradise of God  
 for eating of the forbidden Fruit of the  
 Tree of Knowledge, and Cherubim  
 placed at the East End of the Garden  
 with a Flaming Sword, which turned  
 every way to keep the Way of the Tree  
 of Life, as may be read in the third

Chapter of *Genesis* at large. Thus man being drove from the Presence of the Lord, Death came over his Soul; though he lived outwardly, yet did he dye as to that Inward Principle of Divine Life and Vertue which once he enjoyed; and so the Threatning was fulfilled which the Lord had said, *In the Day that thou eatest thereof, thou shalt surely Dye*: Here Man and Woman having Transgressed the Royal Law of God, by breaking of his holy Commandment, in eating of the Tree whereof he commanded them, saying, *Ye shall not eat thereof*, by this they came to be separate from him: So it was Sin that made the Separation, and it is Sin which makes the Separation: For Man and Woman in their Primitive state (wherein they were created) were good, as the rest of the Creatures of God; for 'tis written, *God saw every thing which he had made, and behold it was very good*: And God blessed Man and Woman, and they were in Favour with him, till they became subject to Enmity, by reason of that false Hope which the Serpent suggested to them; they hoped to have been as Gods, to

I 3

know

know Good and Evil: but by going out of God's Counsel, they became corrupted by the Evil one; and being joyned to the Serpentine Seed, they were alienated from God: so that, had not the Lord, out of his unmeasurable Loving-kindness and Compassion, opened a Way to restore them, they must have perished in this Deplorable Condition.

And this Way of Restoration was by Christ, the *Light*, the *Seed*, the *Saviour*; for he, of whom God said unto the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.* He it was who was to be the Saviour of the World: So that now, considering the Sons and Daughters of *Adam*, as they are found in the Fall and Degeneration, having all sinned and come short of the Glory of God herein (I say) hath his universal Love and free Grace appeared, to wit, in giving his Son to be a Saviour unto them, as saith the Apostle *John*, *In this was manifest the Love of God towards us*

became  
world

because that God sent his only begotten Son into the World, that we might live through him, 1 Epist. 4. 9. And that he was sent to the whole World, see what John the Evangelist saith, Chap. 3. 17. For God so loved the World, that he gave his only begotten Son (Mark) that whosoever believeth in him, should not perish, but have Everlasting Life. To which the Apostle testifies, 1 Job. 2. 2. saying, He is the Propitiation for our Sins; and not for ours only, but for the Sins of the whole World. This was the free gift of the Father, that the Son of his Bosom should take Flesh upon him, come into the World, and lay down his Life for poor Sinners; for he came from God, and went to God again: So that though he laid down his Life of himself, having Power, and being willing so to suffer, according as is written, John 12. 31. Yet himself also said, That his Body was prepared of his Father, Heb. 10. 5. In which Body he did the will of him that sent him; Lo, I come to do thy will, O God, (saith he) for a Body hast thou prepared me. Who now, that rightly considers this Dispensation of favour, but must needs cry



out, Oh! the Height, and Depth, and Breadth, and Length of the Love of God, and of Jesus Christ our Saviour, who took not on him the Nature of Angels, but took on him the Seed of *Abraham*, and was made in every thing like unto us (only without Sin) that he might restore Fallen Men! Which thing I know will readily be granted; but 'tis the extent hereof that some would have limited; affirming, That Christ dyed for a certain definite number, and not for the whole Lump of Mankind, one as well as another: Nay, they speak as if none had any benefit by, no, nor so much as the Revelation of Christ, (this Gift of God) whom to know is Eternal Life, but those who have the outward Letter of the Scripture: Yet do I believe, and so do Thousands more, whom the Lord hath

*James 1. 17.*

called (*viz.*) That the Father of Lights, and God of the Spirits of all Flesh, hath given

*Qumb. 16. 28.*

a measure of his own Divine Light and Spirit unto all the Children of Men, to manifest and reveal

th an en



the Appearance of his Son in them,

(a) ¶ who is that same Saviour which shed his Blood for us, that he might wash us and cleanse us from our Sins; and was offered up on the Cross, not only as a Propitiatory Sacrifice, to make Reconciliation for the Transgressors; but that by his once offering up of himself, he might bring in Everlasting Righteousness, and Perfect for ever them that are Sanctified: and a measure (I say) of this his Power (which is Light) God hath placed in every persons Heart, in order to their Sanctification, as they shall be subject to this his appearance in them.

(a) ¶ Note, that I do not say Personally, as some suggest concerning us) as if we believe that very Body of Christ is in us, that was banged up on the Cross; which were foolish, as well as false to assert, but Spiritually; as he is the Word of God, the Wisdom of God, the Power of God; so he dwelleth in every Christians Heart, And so he dwelleth in us, by which Power he completely sanctifieth us.

True indeed, all are not Sanctified and made Perfect by him, although this was the end of his coming (that he might finish Transgression, and make an end of Sin) and this was the will of

the Father in sending him, to win our thorough Sanctification) but this is not because all have not a Knowledge and Manifestation of his Light (or Spiritual Appearance of him in themselves) but because all do not believe in, and obey this his Appearance: Now that People may attain to what Knowledge may be had of God by the inward Manifestation of the Light of his Son (which is a measure of his Spirit) in their Hearts; this is clearly proved by the Apostle, *Rom. 1. 19. That which may be known of God, (saith he) is manifest in men; for God hath shewed it unto men.*

For the Lord of the whole Earth, who is the Preserver of Men, he is impartial in his Love to all Mankind; not only to them in *Christendom* (so called) who have the Scriptures amongst them, but his Love is extended unto all People, in one Land as well as in another, for his Spirit is not inseparable from the Scriptures (as some suppose). Yet would I not be thought to undervalue the Scriptures any whit; for I have very Venerable Thoughts of them, and a Reverential Esteem for them,

them, as being Holy Writings: But I  
 dare not confine all means for Man's  
 Salvation to them, because the Lord  
 hath not confined himself to them, but  
 hath left himself a Witness in every  
 Conscience; which Witness is a spiri-  
 tual Manifestation of his Son, the Savi-  
 our of the World: And this the Scrip-  
 tures plentifully declare of, which  
 sometimes they call the *Word*, the *Law*,  
 the *Grace*, the *Spirit of God*, at other  
 times they call it, the *Light of Jesus*,  
 the *New Covenant*, a *Light to lighten the*  
*Gentiles*, a *Rod*, a *Staff*, a *Shepherd's*  
*Hook*, the *Word* *light in the Heart*, and in  
 the *Mouth*, the *Sure Word of Prophecy*,  
 the *Manifestation of the Spirit*, a *Shield*,  
 a *Buckler*, a *strong Tower*, the *Armour of*  
*Righteousness*. All which are one in Na-  
 ture, tho' diversly exprest, accord-  
 ing to its distinct Operations in the  
 Soul, as the Creature standeth in need,  
 sometimes to lighten its darkness, at  
 other times to lead it in the Way of  
 holiness. One while it Instructs; ano-  
 ther while it Corrects: Sometimes it  
 Counsels; other times it Consolates:  
 and as its Counsel is heeded, and the  
 soul guided by it, preserves and de-  
 fends,

fends in all Exigencies, and Streights:  
 But I pass over its special use, intend-  
 ing to shew that in another place; on-  
 ly here may be seen the great Conde-  
 scension, and Matchless Love of him,  
 who gives unto all Life, and Breath,  
 and Being; in that he hath sent the  
 Holy Ghost down from Heaven, with  
 the Revelation of his Son *Jesus Christ*, in  
 the Hearts of the Children of Men,  
 that whosoever adhereth to the Spirit  
 of his Son within them, may thereby  
 know him not only as a Saviour and  
 Redeemer, but also to be their Saviour  
 and Redeemer: and that not only from  
 the Punishment, but from the Power  
 and Dominion of Sin, by setting  
 them free from the Bondage of Cor-  
 ruption, and bringing them into the  
 glorious Liberty of his own Children.  
 But as for such who will not believe in  
 this Principle of God, but instead of  
 owning it as his Power unto Salvation,  
 say it is *A Satanical Suggestion*; and in-  
 stead of owning it to be of the Divine  
 Nature of God or Christ, they call  
 the *Dim Light of created Nature*, put-  
 ting Bitter for Sweet, and Sweet for  
 Bitter, counting Darkness Light, and the  
 Lig

Light Darknes; Such may continue in their Bondage and Vassalage under the Prince and Power of Darknes, in the blindness of their Minds, hardness of their Hearts, and deadness of their Spirits, notwithstanding Freedom and Liberty, Life and Immortality is brought to Light through the Gospel; which it hath pleased the Father should be preached to every Creature, by his Son, Sion's Deliverer, who is his own Messenger; see *Rom. 11. 26. Mal. 3. 2.*

For this Principle of Light (of which I now write) 'tis something of the Nature and Being of God himself, who as he is a Spirit, so he is Light (as you may read concerning him, *John 4. 24. 1 John 1. 5.*) and therefore 'tis by his Light, with which we are enlightened: It proceedeth from him, he being the Ocean wherein the fulness thereof is contained, 'tis from him (through his Son Christ Jesus) that we come to be enlightened by the same: So 'tis in his Light that we see Light; even as the Natural Sun causeth his Beams to extend to the Ends of the Earth; for this Eternal Son of Righteousness (who is the Ocean and Fountain of Divine Spiritual



ritual Light) cauſeth more or leſſe of  
the ſtreams thereof to deſcend into all  
Immortal Souls upon it.

Thus having ſhew'd the Nature and  
Quality, Original and Fountain of this  
blessed Principle, I come further to  
ſhew its Uſe and Extent, that ſo I may  
not only tell my Reader, *What it is, and  
Whence it comes,* but according to my  
Promiſe, Write ſomething of *What it doth,*  
and *Whereto it leads.*

**S. IV.** In the firſt place; it daily Re-  
proves for Sin, even in all Men, and  
excites to Holineſs, during the Time of  
their Viſitation; though 'tis poſſible  
for Men to ſin themſelves into ſuch a  
ſtate (by drinking in Iniquity, as the  
Ox drinketh Water, when through  
cuſtom in ſinning, their Conſciences  
become ſeared as with a hot Iron) that  
this Principle of God may cauſe ſtriving  
with them, and ſo theſe may not know  
when they do Evil; yet there is a Time  
in which this Principle of God doth  
ſtand as a faithful Witneſs againſt all  
Unrighteouſneſs and Ungodlineſs in the  
Hearts of Men and Women, and leads,  
draws, moves, and inclines their Minds

to Righteousness, seeking to leave  
 them (as they yield thereunto) into the  
 Nature of it self; whereby an inward,  
 thorow and real Redemption may be  
 wrought in the Hearts of all Men, of  
 what Kindred, Nation or People so-  
 ever; notwithstanding any outward  
 Benefit or Priviledge they may: Provi-  
 dentially be deprived of, yet is the  
 Lord so gracious as to dispence such a  
 measure of his Grace, Power and Spi-  
 rit unto all the Children of Men, to  
 Convince them of sin, to Reprove them  
 for it, and to lead them out of it, that  
 as they give up to the Operation there-  
 of in themselves, it will thorowly san-  
 ctifie and make them clean, and so pre-  
 pare them and make them meet for  
 his Heavenly Kingdom; yea, though  
 they never had the Scriptures amongst  
 them, nor never heard Christ outward-  
 ly named to them, ( the Name of Christ  
 being often put for the Power of Christ  
 within ) as in *Mark 16. 17.* *In my*  
*Name shall they cast out Devils,* saith  
 Christ of his Disciples. So in *Acts 4.*  
*7.* the High-priests and Rulers asked  
 Peter and John, *By what Power, or by*  
*what Name, they have made the Impotent*  
*Man*

*Man whole ?* For that Name of Christ which heals, and saves, is his Power that maketh free from Sin. Now who so knoweth this Name of Jesus to be given unto them, and effectually to have wrought in them, they can truly witness him to be the Arm of God's Salvation: However, we do say, That the Scriptures, in which we have a Declaration of what Christ hath done and suffered for us, those do much Facilitate Salvation through Faith in Christ Jesus; and therefore they ought thankfully to be received by us, and born witness to, whenever the Lord shall require us, so as that we may not be ashamed to own, nor afraid to confess him to be our Saviour, who they make mention of, to have been put to Death in the Flesh above Sixteen Hundred and Sixty years past, by the Hands of Sinners. For we do not believe that this Light, Grace, and Power of God, which is sufficient both to sanctifie, and save, and able to give an Inheritance among them that are sanctified, through Faith which is in Christ Jesus, (where Christ is not outwardly named) I say, We do not believe that this is given to any without

without Christ; but we do believe it to be the Purchase and Benefit of his Death, who tasted Death for every Man. And so we do freely confess all that is derived to us, to be in and by Christ Jesus, as a Mediator, unto whom we ascribe all, acknowledging him to be our Head, in whom all Fulness dwells, So that this Light, with which all Men are in some measure enlightned of God, 'tis no other, but a measure of that Divine Fulness that dwelt in the Son of his Love, when he was here on Earth, and now dwelleth in him, since he is ascended up to Heaven, whence he descends the streams thereof into the Hearts of all the Children of Men, in order to bring them, out of the Fall in the First *Adam*, and to redeem them up unto himself, the Second *Adam*; that as they have born the Image of the Earthly, so they may bear the Image of the Heavenly, and be restor'd unto that Grace and Favour of God again, which by Transgression they are fallen from.

But, *First*, Let me tell thee, who ever thou art that reads me This effectual-



Etual Operation of the Spirit, (or Prin-  
 ciple of God Within) is not, nor can  
 not be known without a being centred  
 down into the same: for this I speak  
 from good Experience, the Spirit's first  
 work is, to Convince of Sin, (before  
 it effect a Restoration) and this it doth  
 even in all, (though all do not regard  
 it) it doth first shew them what is E-  
 vil, and then it Reproves them when  
 they do evil, which Reproofs, if they  
 be despised, cause the fierce Anger of  
 the Lord to be kindled: and such as  
 despise Wisdom's Reproof, which are  
 the Way of Life, while they are so do-  
 ing, they are treasuring up to them-  
 selves *Wrath* against the Day of *Wrath*,  
 and Revelation of the Righteous Judg-  
 ment of God: And as ever they would  
 come to know Remission of their Sins,  
 and enjoy Peace with the Lord, who is  
 hereby justly incensed against them,  
 they must submit to bear his Indignation  
 against them, that so they may be Re-  
 demed through Judgment, and brought  
 to unfeigned Repentance: and then  
 and not till then, shall they know a  
 blotting out of their Transgressions ac-  
 cording as 'tis written, *Acts 13. 19.*



But, I say before Remission of Sins comes to be known, there must be a centring down into the Manifestation of the Spirit of God within, which will bring down every exalted Imagination, and every high Thing, and lay it low, even to the Ground; that so every Thought may be brought into Subjection to Jesus Christ; And here comes the Terrors of the Lord to be known, which cause Fear and Trembling; now doth the Soul exceedingly Fear and Quake, under the Sense of the Just Wrath of the Almighty, who is of purer Eyes than to behold Iniquity, and whose Jealousie burns like Fire, and will so do, till it have consumed the Stubble that it meets with in the Heart of the Sinner; For he that long offered himself as a Guide, is now become a Judge in the Conscience of this Creature, and his Just Judgment against all Unrighteousness must be accomplished. True indeed, the Operation of the Word of his Power, (by which he judgeth) is diversly felt and experienced; in some 'tis a Hammer, to break the Rocks in funder; In others 'tis as a Fire to melt down the Dross, and separate it

it from the Silver: In all 'Tis as a Sword  
to divide Sin and their Soul afunder;  
yea, it divideth between the Soul and  
that Sinful Spirit, which hath got into  
it and defiled it.

Thus the Lord deals with his Crea-  
tures, as the matter doth require; he  
considers their Nature and Temper,  
and lays no more upon them than he  
gives them strength to bear: For he  
knoweth our frame, he remembreth  
that we are but Dust; therefore he doth  
not retain his Anger for ever, lest our  
Spirits should fail before him, and the  
Souls which he hath made us; However,  
all that have sinned, must know a time  
of Sorrow; yea, even such who have  
not so rebelliously despised his Counsel,  
and slighted his Reproofs, and cast his  
Law behind their Backs, (as some there  
are which have) yet in as much as they  
have at any time not hearkned unto his  
Holy Spirit within them, his Judgments  
will over take them, and in Righteous-  
ness will he plead with them; and then  
I know, former things will come into  
their Minds.

This I write, as one having witnessed  
the Spirit to be given for a Remem-  
brancer

brancer, which was faithfully promised by the Lord Jesus, *John* 14. 26. even that Spirit of Truth, which he told his Disciples, *it should bring all things to their remembrance*; and so indeed it doth call back things that are past, and set them in order before us, judging and condemning of us for what we have done amiss: And now a Remnant having heard That (in our Hearts) that hath told us all things that ever we did, we know this to be the Voice of Christ; yea, the spiritual Appearance of the Christ of God. For this was he who saw us under the Fig-tree (when we had nothing but Leaves to cover us) although we saw him not, yet did he send and call us to himself, that he might cover us with his own Spirit, which when we came to be covered with, we then saw who it was that cast the skirt of his Love over us, and said unto us, when we were polluted in our blood, *Live*: And then was the time of his Love, even when he stood at the door of our Hearts and knockt, that he might be entertained by us; yea, and sometimes in the silence of the Night with he broken in upon us; I know it in

in my own particular, when no Creature hath been near, this Invisible Oracle hath secretly communed with me, reproving of me, wherein I had done amiss; and shewing me what was right in his Sight: And at other times in Company, thus would the Lord cause his Voice to sound in my Heart. [THE CUSTOMS OF THE PEOPLE ARE VAIN] by which I was brought off from many of those Vanities which before I had spent time in; and that by the Witness of God in my own Conscience, which testified against the same; although then I did not understand what it was that did so restrain me from sin; but now I know it was the Lord that girded me, though I knew him not. For I well remember, when I have been using the common Language of our Country (especially if after the now most usual strain) this Testimony from God would arise in my Heart against it, viz. [I

*will return unto my*

Yet Truth doth allow of a propriety in Speech, which may be put into a decent Style although it admits not of giving Flattering Titles to Men. Read *Elihu*, his Acknowledgment

Job 32. 21, 22.



*People a pure Language.* Whereby I  
 was reprov'd in my self for using Flatter-  
 ing Speech (though such as was and  
 is accounted of by many to be but Civil  
 Language, or Expressions of Common  
 Civility to Persons, according to their  
 Quality) in which I had such a Care to  
 keep within the Bounds of Verity, that  
 I dare assert, I did steer as near the  
 Compass of Truth speaking, as the  
 Nature of such Speech would couch.  
 But since it hath pleased the Lord by  
 the insining of his heavenly Light in  
 my Conscience, to let me see clearly in-  
 to the Falshood and Folly of this corrup-  
 ted Courtesie: I do not only Consci-  
 enciously, but Voluntarily decline the  
 using such Flattering Speech; notwith-  
 standing, I know 'tis to expose my  
 self to be censur'd by some as a Person  
 Unaccomplished, Unmannerly, and Ill-  
 bred.  
 Praised be his Powerful Name, who  
 hath made me willingly Renounce both  
 giving and receiving that Honour that  
 cometh from Man, that so I might par-  
 take of that Honour which proceedeth  
 from himself alone: For this is the Ho-  
 nour which all the Faithful in Heart  
 chiefly



chiefly esteem, it being the Unbelieving who seek the Praise of, and Honour from Men: Which made Christ say to some of old, *How can ye believe, who receive Honour one of another, and seek not the Honour that cometh from God only?* *John 5. 44.* Yet notwithstanding this, Christ did then require his Disciples to render Honour to whom Honour, and Fear to whom Fear; which Requirings of his, all his true Followers (in their Respective Places) are at this time careful to answer, how uncivil soever accounted by the World; yet have they learnt Gospel-manners, which is, to give the Right Hand of Fellowship to whom it doth belong; in Honour Preferring one another, each Esteeming other better than themselves.

And now, I say, it was by this Principle of Divine Light (which God hath placed in my Heart) by which he pleaded with me in days past, even when I knew him not; that is, I knew not that it was the immediate Act of his own Power and Spirit, though I felt such a Force in it, that as I did in the least yield thereunto (I must confess) I was overcome by it, but still I was as I was subject and obedient to his

Power

Power; for I cannot say, *The Lord wrought in an irresistible manner*; although I know, and do declare, it was he who did subject me, and made me willing in the Day of his Power: And thus being prepared by him, then did he send his Spirit to convince me both of Righteousness and of Judgment, as well as Sin; yea, to convince me of that Righteousness and Religious Way of Worship, which I formerly walked in; whereby he let me see it was but a humane Righteousness, and an invented traditional Worship, set up by the Will, and performed in the Spirit of Man, and derived to me by outward Instruction and Education; so that I had a Form, which the Power did not attend, for want of having regard to the Movings and Guidance of God's own Spirit, in which alone he delights to be worshipped; and therefore is he striving by his Spirit in the Hearts of the Children of Men, to bring them out of all forms of humane establishing, that they may worship him in Spirit and in Truth, and serve him in the Gospel of his Son, that so they may be accepted through him; yet I do acknowledge, that while

I saw no farther, and did sincerely serve  
 the Lord in the Way which I walked  
 in before (hoping it might be right, be-  
 cause reform'd in many things to what  
 some other Ways of Worship are)  
 the Lord was graciously pleased often  
 to administer some Comfort and Re-  
 freshment to my Soul, through the Mi-  
 nistration I then sat under: And in  
 like manner I do believe his Dealing  
 are with all the Upright-hearted, who  
 are seeking after him in the diverse  
 Ways of Worship; which if they con-  
 tinue seeking him in the Integrity of  
 their Spirits, I doubt not but he will  
 seek them out (for his Seed's sake)  
 and in due time bring them to the  
 Mountain of his Holiness, where he  
 dwelling is: For this was Christ's Pro-  
 mise, John 10. 16. Other Sheep have  
 which are not of this Fold, them also (said  
 he) will I bring, and there shall be  
 Sheepfold, and one Shepherd over them.  
 And when Christ comes to fold them  
 upon his Holy Mountain (which Mount-  
 ain is within) then will they walk  
 the Footsteps of the Flocks of his Com-  
 panions, and know a lying down when  
 he makes his Flocks to rest at Noon:

first, they must come to know a passing  
 through Judgment, and their Works  
 must be burnt (and they suffer loss)  
 because the Lord of Hosts hath said,  
*Zion shall be redeemed with Judgment, and  
 her Converts with Righteousness, Isa. 1. 27.*  
 And Christ said, *I lead in the Way of  
 Righteousness, in the midst of the Paths of  
 Judgment, Prov. 8. 20.* And the Spi-  
 rit of Christ was promised to convince  
 the World of Sin, of Righteousness,  
 and of Judgment, *John 16. 8.* by which  
 the Spirit and Prince of this World  
 should be judged, and be cast out of  
 his Throne in the Hearts of the Chil-  
 dren of Men, whereby every one, who  
 comes to experience God's Righteous  
 Judgments (in themselves) to be  
 brought forth into Victory, such may  
 also witness an Overcoming of the  
 Prince and Power of Darkness, thro'  
 the Spiritual Strength of his Son of  
 Righteousness: Howbeit, while two  
 spirits are striving together, the Soul  
 cannot but be sensible of an Hour of  
 sorrow; I surely know, that Day is a  
 Day of Mourning, of Weeping and of  
 lamentation, when Zion sits solitary with  
 Tears upon her Cheeks, clad in Sack-  
 cloth



cloak, covered with Ashes (in a Spiritual  
sense) fearing and quaking exceedingly be-  
fore the Lord, and trembling in her self  
because of his fierce Wrath, and just Indig-  
nation, that burns as a fiery Oven against  
Sin: Oh! Then 'tis a time of heav-  
iness and of great sadness with the Soul,

*Sleep departing from the Eyes  
and Slumber from the Eye-lids*  
Jer. 33. 7.

*because of Grief in the Night-  
season; it being truly the Time of Jacob's*  
trouble, even the time when the Seed  
of Jacob is travailing to bring forth  
and therefore doth that Dragon, the  
Devil (as in the general, so in the  
particular) seek to destroy this Birth  
he is not willing this Holy Off-spring  
should be born; and therefore doth he  
raise Wars without, and Fears within  
stirring up the Wicked to revile and  
smite with the Tongue; and causing  
cutting Calumnies and sharp Centures to  
come from more lober Hands, hereby  
by intending to encrease the Commu-  
nions which are within, by threat-  
ning the Soul with this, That now  
it must expect to be reproach-  
ed with the Reproaches of Men.  
Thus the Evil One in the Time of

Co



Conflict, seeks to aggravate the Soul's  
 Grief; and what he cannot do by Storm,  
 he will attempt by Terror, secretly  
 striving to make the Soul impatient  
 under this Exercise, thereby to drive it  
 into Despair. But though it be, as Day  
 of Tryal (in which every ones Work  
 must be tryed as by Fire) and of sore  
 Exercise with the Creature, yet is there  
 a secret Hope hath hid under all this,  
 which is as an Anchor to the Soul, sure  
 and stedfast, founded upon that Rock  
 which endures for ever; and this boats  
 it up above those Floods of Persecution,  
 which the Dragon spues out of his  
 Mouth to drown that heavenly Birth  
 that the Power of God is bringing forth  
 within; which when it is brought forth,  
 and comes to shake the Government in  
 the Soul; oh! must, shall, and will  
 reign over Death, Darkness, Sin and  
 Corruption; and all the Powers of Hell  
 and the Devil. *br*  
 I would have none think strange of  
 what I have writ concerning this thing,  
 though I know it is a Mystery to the Na-  
 ture's Understanding of the wisest of  
 God's Children of Men; and therefore,  
 as *Paul* was called a *Babler*, for  
 preach-

preaching such strange Doctrine to the  
*Straight Philosophers*, Acts 17. 18. I can  
 expect no better from some, but to be  
 counted a *non-sensical Scribler*, for writ-  
 ting of the same; but this I am content  
 to bear, knowing in my self I had no pre-  
 vious Intentions to amuse my Reader;  
 but having undertaken to describe (in  
 measure) the extent of this Powerful  
 Principle of God, placed in the Con-  
 science of his Creatures, following the  
 Foot-steps thereof for my Guide in this  
 Matter: Before I can attain to the End  
 of my Journey, I am necessarily brought  
 hither, and as I stand here, I see by the  
 Light of this Spiritual Pillar of Fire,  
 that though the Sea, with the Waves  
 thereof, roar, yet is there a Way for  
 the Ransomed of the Lord to pass over,  
 and this Way is Christ, the Light, the  
 Lamb, the Grace, the Gift of God, for-  
 given by the Father to bring out of the  
 Fall (which all Mankind are in by Na-  
 ture) that whosoever believeth in him  
 layeth hold on him, and continueth to  
 be led by him, should be brought into  
 Fellowship with himself, and abide  
 therein for ever; and this same is he  
 who leads in the midst of the Paths  
 Judge

Judgment, and through the many Ex-  
 creases that I have been writing of, be-  
 fore he brings to the Banks of Salvati-  
 on, and puts Songs of Deliverance into  
 our Mouths, whereby we can sing of  
 the Mercies of the Lord. And thus  
 having brought out of spiritual Egypt  
 Land, and caused to drink deep of the  
 River of Judgment, he then brings to  
 Shiloh's Brook, and giveth to drink of  
 the Waters of Refreshment. So with  
 the same Hand that wounded, which  
 healeth; and that Arm that broke us,  
 doth now bind us up; the same Power  
 which killeth, reviveth; And he who  
 once caused Grief, now giveth Songs  
 in the Night, and appointeth to Zion's  
 Mourners Beauty for Ashes, Oil of Joy for Mourning, and a Garment of Praise  
 for the Spirit of Heaviness; and who will  
 in due time bring all his true spiritual  
 Israel out of the Waste, Howling Wil-  
 derness, into a Land of Everlasting  
 Rest.

Thus it appears, that the Light of  
 Jesus in the Conscience, is no Natural  
 Insufficient Thing (as some have sought  
 to render it) being something of God

placed in every Man, to witness against all Sin, convincing and reprov-  
 ing for that which is Evil; contrary-wise,  
 prompting, exciting and inclining to  
 that which is good. So that as many as  
 yield to the Motives of it, it is sufficient  
 not only to condemn and destroy, but  
 also to justify and save; being a mea-  
 sure of the living Omnipotent Power of  
 that One Law-giver, who is able to save  
 as well as to destroy. See *James* *v* *1*  
*which Power is in Christ*; as saith the Apostle  
*1 Cor* *xii* *3* *14*. *We preach Christ cru-*  
*cified*, *unto the Jews a Stumbling-block,*  
*unto the Greeks Foolishness*; but *unto*  
*them that are called, both Jews and Greeks,*  
*Christ the Power of God, and the Wisdom*  
*of God*; Who, as he was once mani-  
 fest in the Flesh, so now is he manifest  
 in Spirit, to be that Covenant of Light  
 which the Father promised by the Mouth  
 of his holy Prophet, *Isa* *lii* *6*. And  
 this Light, Power, and Arm is (in mea-  
 sure) extended and reached forth, at  
 one time or other, unto all People,  
 for the gathering unto him, in whom  
 the Election stands; that so as many as  
 obey his Call, in yielding themselves  
 to be gathered by this gathering Arm,  
 may

may make their Election, and consequently their Salvation fore in him. For this is he, *Luke 19. 41.* who would have gathered *Jerusalem*, and saved her from that Ruine and Destruction, which afterwards came upon her, because she knew not the time of her Visitation. 'Tis the very same Jesus, and no other, whom we believe in, for our Salvation; who by his Spiritual Appearance in the Hearts of the Children of Men, gives Light, gives Life, gives Power and Victory over Sin (to as many as follow the Leading and Guidance of this Immaculate Lamb) for 'tis given to the Lamb and his Followers, to overcome, and whose overcometh, shall sit down with the Lamb on his Throne, and live and reign with him for evermore, *Rev. 13. 2. 11. and 12. 11.* Even the same which was with his Church in the Wilderness, being that Spiritual Rock that *Ps 7. 38. 1 Cor. 10. 4.* followed them, of *Rev. 22. 13. Dan. 7. 13. 14. Mich. 5. 2.* which they Drank by the way, and were refreshed in him, who is the Rock of Ages, the Alpha and Omega, the Beginning and the End, the First and the Last; the Ancient of Days, whose Domi-



nion is an Everlasting Dominion, which shall not pass away; and his Kingdom, that which shall not be destroyed; whose goings forth have been from of  
 1 Tim. 6. 15, 16. Old, from Everlasting.

For he is the Blessed and only Potentate, King of Kings, and Lord of Lords, who only hath Immortality and Eternal Life; to whom be Glory and Honour, Dominion and Power, henceforth and for ever.

Here now you have a Description, and that in Scripture Dialect, concerning the Principle of our Faith; something I have writ as to the Nature of it, which, tho' at first it causeth grief, and brings in sorrow upon the Soul, yet doth this sorrow work Repentance, never to be repented of; after which, cometh reviving: So that it was truly said, Though Weeping may endure for a Night, yet Joy cometh in the Morning; for they that sow in Tears, shall reap in Joy; he that goeth forth weeping, bearing precious Seed, shall doubtless come again Rejoicing, bringing his Sheaves with him. And such shall truly say, In the

the Lord have we Righteousness and Strength;  
 for in the Lord shall all the Seed of Israel  
 be justified, and shall Glory (in him) not  
 in Wildom, Wealth, nor Strength; but  
 in this, That they know Him to be the Lord,  
 who exerciseth Loving-kindness, Judgment  
 and Righteousness in the Earth, as saith  
 the Prophets, Isa. 45: 24. *For I will  
 23, 24. And this is he whom  
 we acknowledge to be our King,  
 Judge and Law-giver; yea,  
 he is our King, and he will save us; for  
 to this end he hath appeared by his  
 Light in our Hearts, and for this end  
 doth he appear in the Hearts of all Men,  
 that as many as bow down to the me-  
 sure of his Appearance in them, may  
 thereby see and be enabled to forsake  
 their Ways and Doings, which have  
 not been good, whereby they may be  
 saved from Sin; and by the same saving  
 Power and Spirit in their Hearts, come  
 to be led into the Way of all Truth;  
 which Way of Truth is Christ, our Me-  
 diator and Intercessor with the Father,  
 through whom Man comes to be accep-  
 ted of God; as he cometh into him, in  
 whom alone the Father is well pleased.  
 For 'tis no other Jesus, concerning  
 whom*

whom I write but the same that was born of the Virgin, even the Lord's Christ, who hath made himself known unto his Servants by such Peculiar Names, as suited the particular Circumstances of their Souls: And according to their several Experiences of him, so they reported concerning him; *Isaiah* describes him to be as the Shadow of a great Rock in a weary Land, a Refuge from Heat, a Cover from Rain and from Storms, ch. 4. ver. 6. and ch. 32. 2. Again he speaks of his being to his People, as a Place of broad Rivers and Streams, Chap. 33. 21. *David* calls him, The Shepherd of Israel, which leaderth Joseph like a Flock, Psal. 80. 1. He also calls him, The Watchman of Israel, who neither slumbereth nor sleeps, Psal. 121. 4. *Paul* speaks of his being our High-Priest; yea, a Priest for ever, after the Order of Melchizedeck, Heb. 5. 6. And likewise call him, The Minister of the Sanctuary, and of the true Tabernacle which God hath pitched, Chap. 8. 2.

*John* the Evangelist calls him, The true Light that lighteth every Man that cometh into the World, John 1. 9. The other *John* (or *John* the Divine) saith, This is

*be, which was, and is, and is to come, Rev.*  
*r. 8. And now since he is come to a*  
*Remnant, and they have believed in his*  
*Light, as manifest in them, they are not*  
*ashamed to confess, That in the Mind,*  
*which gives a discovery of Sin, to be*  
*the Power of God, the Appearance of*  
*Jesus; and that the Light of the Lamb,*  
*which the Nations of them that are sa-*  
*ved, must, and shall walk for ever in (ac-*  
*cording to Rev. 21. 23, 24.) Neither is*  
*this any new Doctrine, Opinion or Prin-*  
*ciple, other than that which Abel, Seth,*  
*Enoch, Noah, Abraham, Isaac and Jacob,*  
*with all the Holy Patriarchs of Old,*  
*were led and guided by, in things re-*  
*lating both to Faith, Life and Worship:*  
*For what else could be a Rule unto them,*  
*in matters of Salvation, but this Divine*  
*Principle; when as they had no writ-*  
*ten Laws, nor Ordinances amongst*  
*them? Which Principle is Christ, the*  
*Light and Leader of People, in all Ages*  
*of the World; who is one in all, never*  
*was divided, though variously describ-*  
*ed; being the same, who by his Light*  
*sheweth unto the Wicked, and condemns*  
*them for the Vanity of their Thoughts;*  
*who also by the same Spirit, comforts*  
*and*



and consoles his People's Hearts, that so as many as whose Minds are turned to this Light of Jesus, and stayed in it, though it be but small in its first appearance, yet shall they see a growth and increase of it.

Thus Reader, have I ( according to the Gift communicated to me, from the dispensation of the Most-high ) described what the Principle of Truth is, which is perfect in it self, and tends to the perfecting of those that are gathered into it.

And now my former Familiars, Neighbours, Acquaintance and Kindred in the Flesh, and all others to whom this may come, hereby I invite you all to turn in hither, even into the secret of your own Souls, to that which there reproves you for your Sins, witnessing for God against all Unrighteousness of Men, both in Thought, Word and Action, striving in their Hearts to turn them from the Evil of their Ways, and from the Vanity of their Conversations, to walk in the newness of Life, that so they may be redeemed and restored out of their fallen State of Degeneration, into the Image of God again, which hath been lost through Transgression.



O turn in, turn in, I say, before it be too late; lest you at last cry with them spoken of in *Jeremiah* 8. 22. *The Harvest is past, the Summer is ended, and we are not saved: Work while it is Day, while the Candle of the Lord shineth in your Tabernacle, be you Workers together with God; for the Night cometh, wherein no Man can work; and who can tell how soon the Sun of Righteousness may go down upon you, and the Light thereof obscure it self from you? Therefore hear Instruction and be Wise, while the good Spirit of the Lord is nigh to teach you: Seek ye the Lord* *Isa.* 55. 1. *while he may be found, call ye upon him while he is near; and refuse not to hearken to his Heavenly Oracle in your Consciences (whereby under this his spiritual Dispensation, he is pleased to speak unto the Children of Men) lest he say by you, as he said by some of Old, who regarded not his Counsel, They shall call upon me, but I will not answer; they shall seek me early, but they shall not find me, PROV. 1. 25, 28. For that in the Conscience which checks for Sin, and excites to Holiness, is the*  
 Voice

Voice of the Son of God, by whom in these last days the Father speaketh unto us. *Oh! Be ye perswaded to hearken diligently unto him: Hear, and your Souls shall live; and I will make an everlasting Covenant with you, (saith the Lord) even the sure Mercies of David, Isa. 55. 3.* And then you will come to know that Faith which Jesus is the Author of, which stands in the Power of God, even in that Power which enables to resist Temptations, and overcomes Sin, and to get Victory over the World, and the Spirit of it. So will you witness a dying unto Sin, and a living unto Righteousness, to the praise of his Grace, who is calling of you out of Darknes into Light, that you may be Holy in all manner of Conversation.

So now since God's saving Arm is made bare, for the gathering of many People to himself before your Eyes. Beware therefore lest that come upon you, which is spoken of in the Prophets, *Behold you Despisers, and Wonderers, and Perish; for I work a Work in your days, which you shall in no wise believe.*

though a Man declare it unto you. Read  
*Acts 13, 40, 41.*

But Friends, my Hearts Desire and  
 Prayer to God for you is, That you  
 might be Saved: And therefore have I  
 (in the tender Bowels of his Love, which  
 he hath shed abroad in my Heart by Je-  
 sus Christ) sent this Invitation unto you,  
 that ye all may make ready, and come  
 to the Supper of the great God, who  
 hath spread his Table, and prepared a  
 Banquet for you; whereof whosoever  
 will, may eat abundantly, as long as  
 the time of Visitation is extended unto  
 you: For this I write in the Openings  
 of Life; and from the Motion of the  
 good Spirit of my God, do I declare  
 unto ye (*viz.*) That none of ye were  
 absolutely excluded from Eternity; well  
 knowing that a measure of his Grace  
 hath been freely rendered to every one  
 of you: Because his Love extendeth U-  
 niversally, and he is crying, *Ho, every one*  
*that thirsteth, come ye to the Waters, of Life:*  
*And he that hath no Money, come ye, buy and*  
*eat; yea, come, buy Wine and Milk,*  
*without Money and without Price, Isa. 55.*  
 Here is free Grace indeed, free Love  
 indeed: O do you but yield your selves  
 the

the Subject of his Love, and he will set  
 your Souls at Liberty, that Sin shall not  
 have Dominion over you; only obey  
 his Voice, and he will soon subdue your  
 Enemies for you, and remove that  
 which fettereth out of your way; and  
 that you may know when the time of  
 Visitation is upon you, I'll leave this  
 mark with you, Even then when you  
 feel the Son of God knocking at the  
 Door of your Hearts, that he may come  
 in and sup with you; then I say is the  
 time, when the Year of Jubilee is ap-  
 proaching to you, when those that are  
 in Bondage may be set at Liberty: which  
 if you refuse to accept of it, and will  
 not be set free when the Year of God's  
 Release is proclaimed unto you; how  
 can you expect any other, but that your  
 Spiritual Task-master will obtain leave  
 to bore your Ears to the Posts of his  
 Doors, and make you his Servants for-  
 ever? Therefore bow down to God's  
 Power in you, that he may come in and  
 set up his Judgment-seat in every Heart: in  
 For Judgment, saith he, am I come into  
 this World, John 9. 39. That so after  
 you have felt his Righteous Judgments, tho'  
 for every Unrighteous thing, you may  
 find

find him to be near, which justifieth your Souls; and that you may experience Christ's coming in your selves, with Power and great Glory, to work Redemption in you, as well as that he hath purchased Redemption for you. Wait for him (I exhort you) in the way of his Judgment: For the Lord is a God of Judgment, and Blessed are all they that wait for him, as saith the Prophet, Isa. Chap. 30. 18. So shall you feel your Souls redeemed out of the Earth, and out of the Earthly Nature; after which, you will witness the Peace of God to be extended towards you, like a River: But if you rebel against him, you shall dwell in a dry Land, and shall not see when good comes. Howbeit when Calamity overtakes you, then shall you know that you had a Time, you had a Season, you had a Day of Visitation. in which you might have obtained Mercy; would you have turned unto God, he would have turned unto you, and put his fear in your Hearts, and blotted out your Transgressions for his own Name sake; and become a Father to you, and you should have become the Sons and Daughters of the Almighty. And now once more.



more I invite you all to turn into the Principle of God, which daily visits you in your inward parts, in order to bring you out of a state of Sin and Misery, and to make you Partakers of his Righteousness and Felicity. Come, taste and see that the Lord is gracious, who long waiteth upon you, that he may be gracious unto you, because he delighteth in Mercy.

O Come, come away, haste out of Babylon, while the Deliverer is near you, so will he turn back your Captivity like Rivers in the South, and conduct you to Canaan, the Land of Everlasting Rest, where Praises shall spring up in your Souls, to the Glory of his Name, even to all Eternity. And with this I'll leave you, tho' much more might be said; yet when all is said, that can be, 'tis the feeling sense of the inward Operation of this Divine Principle, that alone can satisfactorily inform ye. Which that you may experience in your selves, and so be happy, is the hearty Desire of your Soul's Friend, who writes this unto you.

Thus,

Thus, having written my Experience of the **QUAKERS** Principle, I shall write something to detect the Erroneous and false Opinion, that is got up in the Minds of many, concerning the Way and Means by which People come to believe therein.

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**PART III.**

Thus, having written my Experience  
of the QUAKERS Principles, I shall  
write something to direct the Enthu-  
sias and false Opinion, that is got up in  
the Minds of many, concerning the  
Way and Means by which People come  
to believe therein.

PART III.

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## PART III.

A Confutation of People's  
False Opinions, concern-  
ing the Manner how we  
have been Convinced of  
the Principle of True Re-  
ligion.

**M**Any and various are the Reports  
that have been rumoured a-  
broad, relating to the Manner and Pra-  
ctice of this People, in gaining upon  
others to *believe in the Principle of Truth*,  
which they bear witness of: The Prin-  
ciple of Truth, I call it; for so my Soul  
doth witness it; although I am not un-  
sensible, that such who do despise it,  
will not stick to scandalize it; and in-  
stead of calling it by its true and proper  
Name,

Name, brand it with the opprobrious  
 Terms of Heresie and Schism, Sullen Se-  
 paration, and the Effect of a Melanchol-  
 ly Brain; some of whom not knowing  
 the Way of the Spirit in themselves, and  
 yet seeing the evident Change which  
 hath been wrought upon others, by  
 Vertue of the Powerful Operation of  
 this Spiritual Principle, or Power of  
 God in their Consciences, they have  
 hereupon confidently affirmed the same  
 to be effected by the Art of Witchcraft,  
 and Diabolical Enchantment; which  
 Affirmation though false. Yet may it  
 truly be said to have been fixed as a  
*Scare-Crow*, or *Ghostly-Apparition*, to af-  
 frighten People from so much as look-  
 ing towards this Religion: But albeit  
 it hath been so intended, yet through  
 the Mercy of our God, there is a Rem-  
 nant who have not been so affrighted as  
 to flee from, but have drawn near to see  
 and feel; whether there were any Sub-  
 stance in the same; and such have found  
 to their satisfaction, that the Substance  
 of Life hath lain hid under this dark Re-  
 flection, which through the cloudiness  
 of the Understanding; and Prejudice  
 that hath been in the Minds of People  
 against



against the Principle of Light, they  
 have enviously cast upon the Professors  
 of it, as the Means whereby they Con-  
 vert and Turn People to it; alledging  
 it as matter of Wonder, *that any should*  
*be so strangely altered, both in Counse-*  
*lance, Carriage and Communication, and*  
*that on a sudden too, (as some have been*  
*observ'd to be) unless it were by the*  
*Power of Sorcery, or some Satanical Pos-*  
*session:* And hence have they mocked at,  
 and derided that Godly Fear and Holy  
 Trembling, that hath been made to ap-  
 pear in some, when the Terrors of the  
 Almighty took hold on them by reason of  
 Sin, as though this were occasioned  
 through some *French Humour, being the*  
*Product of Natural Weakness and Defect,*  
*or else produced by the invincible force of*  
*Magick Art, which the Creature can no*  
*way resist.* So that this hath been a main  
 Argument, why People should not ad-  
 venture themselves so much as to go in-  
 to a *Quakers Meeting,* for fear of the  
 great Danger that some suppose there  
 is, of being *Charmed into that Religion;*  
 which fear hath so much affrighted the  
 hearts of some, that notwithstanding  
 they are good Desires in them after  
 satisfaction in Matters of Religion, and  
 they

they have freely confest, ( even in my Hearing ) *That this seemeth to be the way to attain the same ; yet they never were, nor do they dare to come amongst this People, ( to wit, the Quakers ) for fear of being forcibly possess'd with the belief of their Principle, which if they should receive, and walk herein, every one knows what will follow thereupon ; this would certainly expose them to the World's Hatred and Scorn, which the Servants and People of the Lord in all Ages have born : So that, for these to be accounted Witches, is no Wonder since the Wicked have not spared to fling the same Reflection upon their Lord and Master ; Christ Jesus himself when he was on Earth, was censured to work his Miracles by Magick Art ; for when he cast out a Devil out of one possess'd, some said, He did it by Beelzebub, their Prince : And now, these having received Power from Christ, by their Ministry to effect the like in another kind, because the effect thereof hath brought some into Fear and Trembling ; therefore they are judged to deal with Familiar Spirits, and to work Conjurat[i]on : But how unjust this Judgment is, and how groundless the Supposi[tion]*

mise, I shall not need to answer; let the Reader but search the Scriptures, and they will give it on this People's side, *Psal. 2. 10, 11.* the Prophet *David* instructs Kings and Judges of the Earth to serve the Lord with Fear, and rejoyce with Trembling. *Phil. 2. 12.* the Apostle exhorts them, to work out their own Salvation with the like frame. Nor was this only their Advice, but also the Saints Practice; for *Moses* confesseth himself a QUAKER, *Heb. 12. 21.*

(a) *Habakkuk* likewise acknowledges that at the Voice of God his Belly did Tremble, and his Lips did quiver, *Hab. 3.*

16. Neither was this their Case alone; for we find the Prophet *Ezra* meeting with a whole Assembly of them, *Ezra 2. 4.* saith he, Then were

assembled unto me every one that Trembled at the Words of the God of Israel. And the Prophet *Isaiah* points at such as the Lord's peculiar People, *Chap. 66. 5.* Hear the

(a) No doubt but *Habakkuk's* Countenance was altered, when his Lips thus Quiver'd; for 'tis true what *David* said, *Psal. 39. 11.* When thou, Lord, with Rebukes dost correct Man for Iniquity, thou makest his Beauty to consume away like a Moth: If so, why should any think it strange when they see the like Change?

*Word of the Lord (saith he) ye that tremble  
 at his Word; your Brethren that hated you,  
 that cast you out for my Name-sake, said,  
 Let the Lord be glorified; but he shall ap-  
 pear to your Joy, and they shall be ashamed.  
 And in the second Verse of the same  
 Chapter, the Lord expressly Promises,  
 But to this Man will I look, even to him  
 that is Poor, and of a Contrite Spirit, and  
 that Trembleth at my Word. And in Jer.  
 5. 21. the Lord called by the Prophet,  
 saying, Hear now this, O Foolish People,  
 and without Understanding; which have  
 Eyes, and see not; which have Ears, and  
 hear not: Fear ye not me, saith the Lord?  
 Will ye not Tremble at my Presence? And  
 so he goes on, expostulating the Mat-  
 ter with them, till at last he threatneth  
 to visit them, and be avenged on their  
 Nation, Ver. 29, And sure something  
 of this King Darius was afraid of, when  
 he made a Decree, That all under his  
 Dominion, should Fear and Tremble before  
 the God of Daniel, Dan. 6. 26. Certain-  
 ly Quakers had a better esteem with him  
 than they have with this Generation  
 the Name being giving them in Deris-  
 on and Scorn, notwithstanding the Po-  
 sture is that, in which the Servants of  
 the Lord, backward from Moses, thro*



the Prophets and Apostles Days, till this very Day, have been found. Thus it appears by Scripture, that Christians were exercised in Fear and Trembling, (together with Humility, Patience and Self-denial) and that not from the Procurement of any Evil Art, but by the Living Sense of the Dealings of the Lord: For Proof of which, see what God himself speaketh of his Church by his Prophet *Jeremiah*, Chap. 33. 9. *And it shall be to me a Name of Joy, a Praise, and an Honour before all the Nations of the Earth, which shall bear all the Good that I do unto them; and they shall Fear and Tremble, for all the Goodness, and for all the Prosperity that I procure unto it.*

Thus 'tis manifest how the matter hath been Misrepresented, to wit, That the Quakers are Incanters, but this being mostly the Charge of the Rash and Inconsiderate, I shall say no more to take it off, but only add the Words of Christ, Mat. 10. 24, 25. *The Disciple is not above his Master, nor the Servant above his Lord; 'tis enough that the Disciple be as his Master, and the Servant as his Lord; if they have called the Master of the House*



Beelzebub, how much more shall they call them of his Household?

But there are others, in many things more Sober and Judicious, who yet have not been sparing in their Censures: Some of whom have given out, *That 'tis through Craft and Cunning Collusion, by which these People (the Quakers) gain over Profelytes to their Religion: They are Wise, they are Subtil, (say they) they have Reaching Brains; and so they can but Propagate their own Party, they will be at any pains.*

In Answer to whom, my Reply is, What Craftiness they mean, I must confess, I cannot tell; but what Craft I have ever found amongst them, is no other than that of which the Apostle writes to the Corinthians, 2 Cor. 12. 16. *Nevertheless being Crafty (saith he) I caught you with Guile: Which holy Craft and Godly Guile hath appeared in them, as they have been careful to keep a Conscience void of Offence towards God, and towards all Men; taking the Apostle's Advice, James 3. 13. Who is a Wise Man, and endued with Knowledge amongst you, (saith he) let him shew out of a good Conversation his Works with meek-*  
ness

*ness of Wisdom.* So likewise have they been careful to observe Christ's Counsel, *Luke 10. 3.* who there said, *Behold, I send you forth as Sheep in the midst of Wolves, be ye therefore Wise as Serpents, and Harmless as Doves,* And thus sanctifying the Lord God in their Hearts, having a good Conscience; whilst falsely accused, it hath pleased the Lord many times to plead their Righteous Cause, even in their very Adversaries Breasts whereby he hath made their own words to become their Burden; and that they have intended to fix upon his People, by which to render them guilty of Deceit and Fraud, hath returned back upon their own Heads, whilst Integrity and Innocency hath been the others Armour of Defence, until such time that God hath wrought their more full Deliverance.

But I must bring the matter a little nearer, that so I may write of that which relateth to my own particular: This having occasioned some to wonder, viz. *That I should be decoy'd* (as they call it) *after this manner!* for so some have bespoke me, by shewing a seeming pity toward my Person, whilst they have

manifested Enmity against my Principle; and therefore, that they might not bear too hard upon me, they have laid the heaviest Load upon those about me;

*† Who they are that 'tis suppos'd I should either fear or flatter, I need not name; for those to whom I write, may easily Understand.*

† as if for fear of one, and to please another, I had hereby prudently provided to serve my Superiors Humour:

And so, from them, my Friends have born the greatest Blame, whilst I, in part, have been excused, considering the many Tryals, Temptations and Snares, whereunto they reckon I have been expos'd; which Consideration of theirs, hath procur'd me some Allowance, from such as are any whit Tender hearted, amongst my former Acquaintance; therefore I hope they will not blame me, if I make use of this Allowance, as well to shew them their Mistakes herein, as to take off the unjust Aspersions that have been cast upon my Friends: Wherefore I say, the first Mistake is gross; for any thing of Force (which is that that some conclude to be the cause of my coming amongst the People called *Quakers*)

that, I do declare, I never felt; nay, I now find it to be Diametrically opposite to that Foundation Principle, upon which their Religion is built, which Principle is Christ, the Prince of Peace, who utterly disallows of all Coercive Compulsion, Force, Constraint or Violence to be used in matters of Religion; and teaches such who learn of him, in Meekness to Instruct those that are ignorant of the *Way of Truth*, and then patiently to wait till he inclines their Hearts to walk in it; so that having their Dependance upon, and Expectation from the Lord alone, they dare not attempt the Propagation of the Gospel of his dear Son by the Strength, and in the skill and time of Man, without being guided, directed and subjected by him, in whom is all their Help found: This as to the First Mistake.

But the second Mistake amounts to thus much (*viz.*) That what could not be wrought upon me by Constraint and Force, was otherwise attempted to be brought to pass, to wit, by subtil Insinuations, and fair Promises, by which (it hath been said) this

*People use to tamper with those whom they design to make their Proselytes.*

In answer whereunto, I shall make this Reply: This Mistake is Obvious: For Promises of outward Advantage and Worldly good, availeth nothing that can stand the Soul in stead: Therefore it were altogether imprudent, as well as utterly unlawful to purpose any thing of such a kind upon this occasion; neither indeed was it outward advancement, that I sought after (although this is a Reproach I have been made to bear) the Lord is my Witness herein, who subjected me unto himself, and made me willing to be at his disposing, and to have my Lot cast by him. The truth is, Corn, nor Wine, nor Oyl, I did not esteem, nor yet length of Days to enjoy them; for (in my solitudes) the whole World seemed to me as a very little thing; my Soul desiring nothing but a part in God's Kingdom, which made me earnestly intreat him, that he would lead me in the way everlasting; wherefore this was my frequent Supplication unto him (viz.) *O thou incomprehensible Majesty! who hast established thy Throne in the high and holy Heavens;*



Heavens; yet dost thou graciously condescend to look down upon the Inhabitants of the Earth: Wilt thou not be pleased to suffer Dust and Ashes to plead with thee, and to admit Mortal Flesh to make request unto thee? Then this is it, O Lord! that I would most earnestly implore of thee, Even that thou wouldst cast up, cast up a way for me, and remove all Letts and Stumbling-blocks from, and mark out a plain path before me, in which I may walk straight forward towards thy heavenly Country; and that amidst the various Forms there are for worshipping of thee, my Soul may certainly know how to serve thee aright, and wherewith to bring an acceptable Sacrifice unto thee. So that this being the Prayer which the Lord often put into my Heart (as I then took it) to pray unto him, when my Soul was seeking the Way to his Kingdom, Promises of outward Promotion (had they been proposed) could not have given me Satisfaction.

And as for that which hath been termed, *The Quakers subtil Insinuation*; I think it must needs intend their sincere and upright Conversation: For as to my own particular, I do declare, There

was

was no way by which they did sinu-  
 ate into me, but by being found real in  
 what they appeared to be: The Heart-  
 searching God having then put my Soul  
 upon search to find out a People with  
 whom I might joyn as with a Com-  
 munion of Saints; I looked here and  
 there into many Assemblies, but  
 alas! Still I saw their Conversations  
 so much contradicting their Profes-  
 sions, that I could heartily joyn with  
 none of them: And then as to their  
 Principles, some indeed I did believe,  
 when I heard them declar'd; but  
 otherwise, God's Witness in my Con-  
 science did so testifie against, that them  
 I could not receive. And thus finding  
 no People with whom I could joyn  
 in every thing, I concluded my self to  
 be single in the matters of Religion,  
 which made me many a time extend my  
 Voice to the Lord in these Words, *Oh*  
*my God, upon whom I have been cast from*  
*my Infancy up: How long shall my Faith*  
*stand alone upon the Earth?* In Answer  
 whereunto (I must acknowledge) the  
 Lord was graciously pleased (even at  
 those very times) to signifie unto my  
 Spirit, that he had many Thousands  
 (though

(though I knew them not) who were sincere and upright before him, unto whom he had regard as to his own Children: But still I over-looked this People (of whom I am writing) as if it had been altogether unlikely I should find what I sought for amongst them, although natural Affection had laid a Bond upon me to judge charitably concerning them: Howbeit, at length there was a Way made whereby I was brought to search here also, notwithstanding the many false Aspersions which my Ears were filled with concerning them; for I could not tell, but little *David* (the beloved of the Lord) might lie hid under the Stuff, whom God hath anointed to Reign in Self-seeking *Saul's* stead; wherefore I then was willing to look amongst this People (to wit, the *Quakers*) and turn up the foul Covering which others had cast upon them, under which I soon saw a glorious One lie hid, the Form of whose Countenance was like the Son of God: And now having not only sought, but found the Lord and his People in the Earth, in their Behalf do I here set my *Probatum est* (I have proved them)

them) in the thing which they profess:  
 They profess themselves the Disciples  
 and Followers of Jesus Christ, from  
 whom they derive their Name *Christian*;  
 which Name, though it  
*Acts 11. 26.* were given the Disciples  
 in scorn at first in *Antioch*;  
 yet did they, and so do these, esteem it  
 as an honourable Epithet: And there-  
 fore have they laboured to answer their  
*Christian* calling, with such a Meek, Pa-  
 tient, Holy, Harmless, Humble, Trem-  
 bling, Self-denying Conversation, as  
 may be most conformable to the Pat-  
 tern of Christ Jesus, the High-Priest  
 of their Profession: So that now, I say,  
 upon my search amongst them, I have  
 found those who are guided by the  
 Principle of Truth in themselves; by  
 which they were called (for 'tis such only  
 whose Cause I am vindicating) very  
 careful to walk worthy of their High  
 and Holy Calling; like as they have  
 been called by this inward Principle to  
 be Saints, so by it have they led Saint-  
 like Lives, that thereby they might reach  
 to the same Principle in the Consciences  
 of others: And by this their Innocent  
 Life, I needs must acknowledge, I felt  
 my



my own Conscience powerfully reached for some time, before my Judgment was fully satisfied: But having those words of our Saviour imprinted upon my Mind (*John 7. 17.*) *If any Man will do his Will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self.* Then immediately I consulted not with Flesh and Blood, but was made willing to give up to the obedience of his Will revealed in my Conscience, and so I came to receive the Faith of that Principle which the *Quakers* do profess, and by it am I joyned to them, not only in Head, but in Heart: so that this Faith, by which I am united to them, is more than a meer natural Credential, that stands in the bare assent to the Truth of a Proposition, as propounded by Man; for it is founded and grounded upon Christ Jesus, who was the Author, and I trust, will be the Finisher of the same.

But there hath arisen another Wonder; and that is, *That not my self only, but also, my Brother and Sister should together, and that so quickly too, become Converts to the Truth; at this, say some, we cannot but greatly admire.*

To



To which, though it might suffice for Answer, to let them know, The Lord's Works are all Works of Wonder, and therefore may very well be admired by Beholders; yet I must needs say, there is little reason why such should wonder, that true Conversion should at once pass upon Three, who talk so much of expecting a Nation to be born in a Day; sure if their Faith can conclude the certainty of the latter, they need not be so incredible concerning the Truth of the former: No doubt therefore, but it was prejudice enough against the Truth, that called some to say, *It must needs be Hypocrisie which brought us all at once into the Possession of it.* But the Truth is, such neither know how we came by it, nor can they tell what Progress we have made in it; how far any of us do witness a real Change, my Soul is made to rejoyce therein; and for this I bow my Knee to the God and Father of our Lord Jesus Christ, *That he would prosper and carry on this his own Work more and more in every one of our Hearts;* yet dare we not be found false Witnesses for God, in speaking of things beyond our Measure, or  
boast-

boasting of that which we have not attained; for though it may be granted, we did feel an inward and effectual Call, much about a time, to come out of Spiritual Egypt's Land, yet must we travel through the *Spiritual Wilderness*, before we arrive at the *Heavenly Canaan*. Therefore I would have none mistake, so as to think, that Conversion is wrought in an instant; for it is a gradual Work, carried on by degrees in the Soul, which is not presently Compleat and Perfect; although the very first Motion towards it, proceeds from a Principle which is *Perfect* in it self; and which will in time perfect the Soul, as it follows the Leadings thereof: But if any shall sit down by the way, on this side the Mountain of true Holiness, notwithstanding they began in the Spirit, yet if they end in the *Flesh*, how far soever they have travelled on in their Journey, still may their Carcasses fall in the *Wilderness*: Howbeit, I write this not to Discourage any, but to provoke to Diligence, as well my self, as others, that after we have set out towards the Promised Land, and had a sight of it, none of us may grow weary

ry, nor faint in our Minds, and so fall short of the Everlasting Rest ; for 'tis not a bare Convincement of the Truth in our Understandings, which may produce a change in the Judgment, Opinion and Profession, that will serve our turn, without there be a change wrought in the Inward, as well as the outward Man, whereby the Heart may be thoroughly Sanctified and made clean, else there can be no real Conversion ; yet may we say, since we have felt the beginnings of this Work in our Hearts, we have been made as Signs and Wonders in the Earth ; whilst we have been Weaning from the Worlds Breasts, we have been made a Mock to the Scoffing *Ishmaels* of our Age : But be it so, we are not much concerned, having an Eye to the Hope set before us, we do not only despise the *World's Flatteries*, but also condemn its *Scorns*, even as those Worthies of Old, who after they were Illuminated, indured a great Fight of *Afflictions*, partly in being made a Gazing-stock both by *Reproaches* and *Afflictions*, partly by being

being *Companions* with them that were so used ; yea, though they had Tryals of cruel Mockings, yet they esteemed the *Reproach* of Christ greater *Riches* than the *Treasures* of *Egypt* ; For they had an Eye to the *Recompence* of the *Reward*, and patiently they endured this, with much more, as seeing him who is *Invisible* ; which you may read in the *Tenth* of *Hebrews* more at large : Wherefore we think it not strange concerning the fiery Tryals that are to try us, as though some strange thing happened unto us ; when the *Wicked* reproach us, and speak all manner of *Evil* against us falsely for *Christ's* sake : in this we account ourselves happy, yea, we secretly rejoyce that he hath accounted us worthy to suffer *Shame* for his *Name*, himself having said to our *Comfort*, *Blessed* are ye when *Men* shall hate you, and when they shall separate you from their *Company*, and shall *Reproach* you, and cast out your *Names* as *Evil*, for the *Son* of *Man's* sake ; rejoyce ye in that *Day* (saith he) and leap for *Foy*, for behold your *Reward* is great in *heaven* ; for in like manner did their *Fa-*



*thers to the Prophets, Luke 6. 22, 23.*  
 So 'tis no wonder that the World hate  
 us; for we know they have hated all  
 the Righteous Generation that went  
 before us; *They were defamed and made*  
*as the filth of the World; yea, they were*  
*accounted the off-scouring*  
*1 Cor. 4. 13. of all things, by the*  
 Wicked of that Gene-  
 ration, and so are their Off-spring esteem-  
 ed with such a sort of People even  
 at this present time: For the Seed of  
 the Righteous have always been de-  
 spised in the Eyes, and reproached in the  
 Mouths of the Proud  
*Psal. 31. 20. Ungodly World; how-*  
*beit, they have learned*  
 to put their trust in him, who hath pro-  
 mised to keep them in a  
*Psal. 12. 4. Pavillion from the Pride*  
 of Man, and to hide them  
 from the Strife of Tongues: Yet some  
 there are that say, *Their Tongues are*  
*their own, who is the Lord over them?* And  
 such (I may say) have sorely railed on  
 me both in Word and Writing, where  
 in were Queries, which I think not  
 worthy to receive an Answer, because  
 they came from a Nameless Author  
 There



Therefore I'll leave them with their remote Questions; winding up all in this Conclusion, Let none any longer enquire at a distance after the *Quakers* and their Principle, as *Nathaniel* did concerning Christ, *John* 1. 46. saying, *Can there any good thing come out of Nazareth?* But let them remember the Answer of *Philip*, who bid him, *Come and see*; so shall they meet with satisfaction in that inward Principle of Divine Light (and the Professors of it) which hath made many, and now hath it made me, a Spiritual Traveller for Soul's Eternal Welfare.

Elizabeth Bathurst.

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CHURCH OF THE HOLY TRINITY

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*An EPISTLE to such of  
the Friends of Christ, as  
have lately been Convin-  
ced of the Truth as it is  
in Jesus.*

**M**Y Dear Friends and Spiritual Relations, unto whom by Grace I am allied, in the Love of Truth I send you this Salutation : Often have you been upon my Mind, long before I found a place to write unto you : For though it was first upon me to write to my former Friends and Acquaintance, and Natural Relations ; yet you being that *New Kindred*, spoken of by Christ, *Mat. 12. 50.* thus are you nearer to me by the  
the

the Union of his inward Grace, than any Unconverted thereunto can be.

And now I tenderly admonish you, That as you are convinced of the saving Power of this Divine Principle ( to wit, the Light of Jesus manifest in the Conscience ) see you keep constantly therein. For, *Friends*, let me tell you, here lieth our Strength in these times of Tryals; herein is our safety in this Day of Danger, in this you'll be sure and quiet, when People's Hands shall be upon their Loins, because of Fear in the Night: Yea, though you may be come but to the Dawning of this Day of God, where you can discern but the glimmering of its Light appear, which may at present shew you Trouble, and minister Condemnation to your Souls for your Evil Deeds, placing Judgment on your Heads, making you possess the Punishment of your Iniquities that are past; so that instead of Peace, you may have great Bitterness; yet be perswaded to dwell in the Judgment; wait patiently upon God, who draweth near to you in the Way thereof; and I will assure you in this Light you shall

see more Light, and in it Consolation  
 and Salvation shall be enjoyed. Where-  
 fore I now write unto you, little Chil-  
 dren (in the spiritual stature, being my  
 self one of that number) by way of  
 Exhortation, To cast away your Idols,  
 and keep your selves from them; say  
 unto them, *Get ye hence*  
*to the Moles and to the* *Isa. 2. 20.*  
*Bats*: Friends, you know what I mean  
 by them; turn in, and I am sure the  
 Light will let you see them, and the  
 sooner you part with them, the sooner  
 will you find forgiveness with the Lord,  
 for the Idolatry which he hath beheld  
 in them: And when your Idols are ut-  
 terly destroyed, then shall you be joy-  
 ned to the Lord in a perpetual Cove-  
 nant that shall never be broken: And  
 there will your Bow abide in strength,  
 wherewith you shall shoot at *Mystery*  
*at Babylon*, and see her falling down; yea,  
 though her Archers may shoot sorely at  
 you, yet shall they not be able to hurt you;  
 for the Lord (the Help of Israel) will be a  
 shield before you, and will turn back their  
 arrows into their own Quiver, so shall they  
 reel by their sides, and stick in their Hearts,  
 who privily intended to wound the Innocent



the Union of his inward Grace, than any Unconverted thereunto can be.

And now I tenderly admonish you, That as you are convinced of the saving Power of this Divine Principle ( to wit, the Light of Jesus manifest in the Conscience ) see you keep constantly therein. For, *Friends*, let me tell you, here lieth our Strength in these times of Tryal; herein is our safety in this Day of Danger, in this you'l be sure and quiet, when People's Hands shall be upon their Loins, because of Fear in the Night: Yea, though you may be come but to the Dawning of this Day of God, where you can discern but the glimmering of its Light appear, which may at present shew you Trouble, and minister Condemnation to your Souls for your Evil Deeds, placing Judgment on your Heads, making you possess the Punishment of your Iniquities that are past; so that instead of Peace, you may have great Bitterness; yet be persuaded to dwell in the Judgment; wait patiently upon God, who draweth near to you in the Way thereof; and I will assure, in this Light you shall

see more Light, and in it Consolation and Salvation shall be enjoyed. Wherefore I now write unto you, little Children (in the spiritual stature, being myself one of that number) by way of Exhortation, To cast away your Idols, and keep your selves from them; say unto them, *Get ye hence* *Isa. 2. 20.*  
*to the Moles and to the*

*Bats*: Friends, you know what I mean by them; turn in, and I am sure the Light will let you see them, and the sooner you part with them, the sooner will you find forgiveness with the Lord, for the Idolatry which he hath beheld in them: And when your Idols are utterly destroyed, then shall you be joyed to the Lord in a perpetual Covenant that shall never be broken: And here will your Bow abide in strength, wherewith you shall shoot at *Mystery* *Babylon*, and see her falling down; yea, though her Archers may shoot sorely at you, yet shall they not be able to hurt you; for the Lord (the Help of Israel) will be a shield before you, and will turn back their bows into their own Quiver, so shall they hang by their sides, and stick in their Hearts, altho privily intended to wound the Innocent

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with-

*without Cause.* Yet 'tis very likely the  
 Wicked will be pushing at you, and  
 casting scandalous Calumnies upon you;  
 in which I cannot but tenderly sympa-  
 thize with you, having my self lately  
 passed those Piques of the Enemy: Re-  
 nowned be the Lord of Hosts, the Captain  
 of my Salvation, which caused me to march  
 through valiantly, and has also given me the  
 Victory; so that, though I speak not  
 boastingly, yet I can say, *The Revillings*  
*of the Ungodly do not at all dis-spirit me;*  
 for now I can take their Reproaches for  
 Christ's sake, and bind them as an Or-  
 nament unto me: To God be all the Glory  
 who hath raised this Spirit of Courage and  
 Christian-fortitude in me, and now hath  
 called me to call on others to wait upon him  
 that they may be thus strengthened with  
 Might in their inward Man by him.  
 Therefore wait on the Lord, be of good  
 Courage, and he shall strengthen your  
 Hearts; wait, I say, on the Lord, as said  
 Holy David, *Isa. 27. 14.* so shall One  
 chase a Thousand, & two put Ten Thou-  
 sand to flight; (*Friends, read inwardly*  
*so you'll understand me;*) I do not mean  
 that you should avenge your selves on  
 any with Carnal Weapons of War.  
 N

No, no: But as you stand and wait in the Light of the Lord, though you can handle neither Sword nor Spear, he will make you shew comely as *Tirzah*, and terrible to the Wicked, even as an Army with Banners: For though the Remnant of the Just (as to outward Defence, are left this Day like a City without Gates or Walls) whom the Wicked will be plotting against; yet *Psal. 30. 2, 13.* God will laugh at him, for he seeth that his Day is coming; and hath also given me this Confidence of Hope in him, to wit, That he will not give his People into the Hands of cruel Lords, nor suffer Men of fierce Countenance to rule over them: But they shall be as Standers in the Gap, and Stakes in the Hedge, (though some may be but of tender growth) to stop the Enemy from laying waste our Countrey, and to stay the Lord's sore and terrible Stroke.

Ah Friends! is it not pity, that Sin should make an *Ateldama* of our Nation, and this City? See therefore ye mind your inward Reprover, that ye may be no cause in procuring the Nation's Misery. You Children of the



Light, arise therefore, and shine; for  
 your Light is come which, will adorn  
 your Conversation: let it now appear  
 throughout your whole Behaviour, so  
 shall your Words, and Actions glorifie  
 your heavenly Father: Thus shall the  
 Wicked see our Rock hath not sold us,  
 for stronger is he that is in us, than  
 they that are against us: So though  
 they may outwardly beset us, yet we  
 have a Rock to shelter us, where the  
 Enemy shall despair for ever at coming  
 at us. Wherefore faint not in your  
 Minds, nor be discouraged in your Spirits,  
 at the Tidings you hear abroad, but dwell  
 within your Tent, and serve the Lord  
 with Fear, every one in your Sphere, so  
 shall you shine like Stars in their proper Orbs:  
 Yea, though some of us may be but of  
 small Magnitude, as in the natural Firmament,  
 one Star differs from another,  
 Star in Glory, yet as we abide in the  
 Fear, being clothed with Humility, so  
 shall we be preserved in our Spiritual  
 Station, while we are as strangers, and  
 Pilgrims on the Earth, to have our Con-  
 versation honest (and, as much as in us  
 lies, inoffensive) amongst them that are  
 with or



without, that whereas they speak against us as *2 Pet. 2. 11, 12* Evil-Doers, they may by the good Works which they shall behold in us, *Glorifie God in the Day of their Visitation*; so shall we convince the World of that Principle of Light and Grace, that shineth in their Hearts, which if they turn in to it, and obey it, it will teach (and enable) them, *That denying Ungodliness and Worldly Lusts, they should live Righteously, Soberly, and Godly in this present World.* *Tit. 2. 11, 12.* And by this Grace shall we be to those about us, as Saviours in the Hand of the Lord upon Mount Sion, as others have been to us, when we were in Spiritual Babylon: Thus we, being as a City set upon a Hill for People to behold, this shall they confess, *Verily God is in us*; when their Hearts shall fail them for very Fear for what Men are about to bring to pass: But would the Inhabitants of this Island bow to the Scepter of the Son of God in their Hearts, they should not need to be afraid of any *Tripple Leagues, or Conclave Consultations* to do them

hurt; for yet would God arise, and break such Associations, and take such wicked Wits in their own Craftiness, so that their Hands should not find their Enterprizes; so should *England* become the *Renown of Kingdoms*, and a *Mart of Nations*, maugre the strength of Hellish Combinations. Therefore let them that read me, mark what I say; for the Lord of hosts hath determined, *That the Haughtiness of Man shall be humbled, and the Loftiness of Man shall be laid low, that himself alone may be exalted in this Day: And Mens Idols he will utterly abolish; yea, he will smite the gods of the Earth, that People may worship him in his own Holy Place,* as say the Prophets, *Isa. 2. 17, 18. Zeph. 2. 11.* Again, he saith; *I am the Lord, that is my Name; and my Glory will I not give to another, neither my Praise to Graven Images,* *Isa. 42. 8.* Wherefore such who will not turn from their Idols, to serve the living God, so as to break off their Sins by a real Reformation, he will be terrible unto them, and will certainly visit them with Ruin and Destruction.

But you who know the Lord, and are

are turned in to him, do you put your Trust in him, who is the Prince of the Kings of the Earth, unto whom all Power doth *Psal. 60. 12.* belong, and through God you shall do valiantly; for he it is that shall tread down all your Enemies. Friends, I mean chiefly as to the inward; yet am I to exhort you as to the outward this day, That you be in nothing terrified by your Adversaries, which will be to them an evident Token of Perdition, but to you of Salvation from the Al- *Phil. 1. 28.* mighty; for the Shields of the Earth are his; therefore trust you in him, whose Name is, *The Lord of Hosts, yea, The Lord Jehovah, in whom is ever lasting Strength;* who is a strong Hold in *Nabum. 1. 7.* the Day of Trouble, and he knoweth them that trust in him; so shall Fear be far from you; and as for Terror, it shall not come near you: You Meek and Harmless Ones, you shall increase your Joy in the Lord, and shall inherit the Earth, and delight yourselves in abundance of Peace; for the Righteous God will establish

the Just, when Bloody and Deceitful

Men shall not live out

*Psal.* 37. 11. half their Days: You

shall triumph in Christ

Jesus, who will make manifest the fa-

vour of his Wisdom by you in every

place; so that though you may suffer,

yet shall you not despair; for in due

time the Lord will be your Deliverer:

Wherefore, lift up the Eyes of your

Minds this Day, and look for the Son of

Man's appearing, who hath determin'd

to destroy the Man of Sin by the Spirit

of his Mouth, and by the Brightness of

his Coming.

And now it rises in me to write

word to comfort you, you Friends of

the Bridegroom, that mourn for him

With drawing, and eat your Bread

with Quaking, and drink your Water

with Trembling,

*Ezek.* 12. 18. those who find no

comfort till you do

enjoy him.

Wait without Weariness, and you may

shall behold his Countenance, and hear

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his pleasant Voice, which will revive your Spirits; but still be you mindful, when you hear things unutterable, that you keep low and humble, so shall you be kept from the Snares of the Devil. And *Friends*, Let no Outward things over-set your Minds, but sit loose in Heart from all that here you have, that nothing may be preferred like the Favour of the Lord.

And you of Tender Years, who are void of Worldly Cares, be ye aware of Pleasures, Pride and Worldly Honours; For these may be your Snares: I am sensible many are the Temptations to allure you unto Vanity; but as you eye the Lord, they shall not overcome you; he will fight your Battels for you, and lift up a Standard in you against your Souls Enemies; and Satan and his Host shall fall like Lightning before you: Therefore stand you still, and wait for God's arising, so shall all his Enemies be scattered before him: And he will surely rise against our spiritual Adversaries, and bring them down in us, that they may not insult over us: For the Lord takes notice of the kindness of our Youth,



and is well pleased to have our first Ripe Fruits Holiness unto him; wherefore he assures us, that *as we continue in the well-doing, we shall always inherit his Blessing.*

Therefore you Weak and *Isa. 40. 29.* Feeble Ones, put your Trust in him; *For he giveth*

*Power to the Faint; and in them that have no Might he increaseth Strength.* This our Spiritual Shepherd, hath a tender regard to the hindmost of his Flock; He gathereth his Lambs with his Arms, and carrieth them in his Bosom, and gently leadeth those that are young: And thus, as we follow the Son of God, our Leader, Christ Jesus, our Captain and Commander, so shall we become as a well-disciplined Army, marching on in order, every one keeping our Ranks, and making War in Righteousness with the Prince and Powers of Darknes; the Weapons of our Warfare not being carnal, but Spiritual, mighty through God, to the pulling down the strong Holds of Sin and Satan, and casting the Dragon, the Beast, and the false Prophet, together with the spiritual Locusts, into the Bottomless

tomless Pit, where they shall sink into  
 the Lake of his Divine Wrath, so as  
 never to rise more to cover the Earth.  
 For, *Friends*, we are this day as an Em-  
 sign among the People, exposed unto  
 many Spectators, and the Lord's Pre-  
 sence is amongst us (magnified be his  
 Name) because his Glory rests upon  
 us: And as we wait on him, he will ap-  
 pear more and more in our Meetings,  
 and Crown our Assemblies, and make  
 our Ancients Honourable, and our  
 Young Men like *Eldad* and *Medad*; and  
 our Damsels like the Daughters of *Philip*.  
 Yea, though we have not all the Gift of  
 Propheying (vocally) bestowed on us,  
 yet by our upright Carriage, we shall  
 every one become Preachers of Righte-  
 ousness amongst our Neighbours, where-  
 by we shall reach to the Witness, that  
 lieth slain in their Consciences, and shall  
 cause it to arise and stand upon its Feet,  
 and Prophecie in their Streets; so shall  
 we raise up that in themselves that will  
 judge them for their Sins: Though  
 the Love of God hath taught us to be  
 kindly affectionated towards all, and to  
 be pitiful, notwithstanding we are grie-  
 ved

ved to behold the sad and woful state of the Wicked World ; yet can we praise the Lord in Spirit, that he hath turned us from Darknes unto Light, and from Satan unto himself ; and hath made us to turn our back upon the glory of the Earth, before this Day of Shaking came upon it ; when Mens Confidence in it shall be shaken. And their Expectation from it disappointed ; then shall those who truly fear the Lord be abundantly satisfied.

For Friends, I must acknowledge it often arises in my Soul, as a Return of Thanks to God (*viz.*) The Remembrance which he gives me of the Time of his Love, even when my Soul was secretly crying, *Where shall I find true rest ?* Then was the Lord pleased to bring me to the Mountain of his Holiness, where a peaceable dwelling is, and that just before their Disturbances broke out, in this part of the World, where my lot is cast : Oh ! praised be his Name. For now he hath taken me into his Family, and makes me to sit down with the Ancients of his House, at the Table of his Blessing, where he feedeth every one.

one with Food convenient for them.  
 And now *Friends*, let me mind my  
 self, and you, That we greatly love and  
 Esteem, and in Honour do prefer those that  
 were in Truth before us; some of whom  
 have been made as Trumpeters (by the  
 Breath of the Lord) to sound the Ever-  
 lasting Gospel in our Ears; and others,  
 on whom the Gift of Utterance hath not  
 been bestowed, yet have they taught us  
 to Fear God, and give Glory to him, by  
 the Example which they have set be-  
 fore us. And thus respecting these as *El-*  
*ders*, so shall Love regularly extend it  
 self towards all others. I write this  
 to you, *Friends*, only by way of Re-  
 membrance, as knowing,  
 none need teach us to love *1. Pet. i. 1.*  
 those who have received  
 like precious Faith with us (much less  
 need we any humane  
 Teachings, to Esteem such *2. The. 4. 9.*  
 as held the same ancient *John 13. 5.*  
 Faith before us.) For we  
 are taught of God to Love one another,  
 and by this shall all Men know, that we  
 are the Disciples of Christ Jesus. Thus  
 as they behold our comely Order, whilst  
 we live in Love together, like Children

of



of one Father, and in the inward union dwell, so shall they discern the *Splendor of the truth* to shine in and amongst us, even like an *Orient Pearl*: And so shall we be bound up together in the Bundle of Love and Life in Christ Jesus, and shall grow up in him like Willows by the Water-courses, and as tender Plants which God's Right Hand hath Planted; and our Natural Talents augmented, to *serve the Lord with faithfulness in our several Places, where we shall be as Lights unto the World, whilst our dwelling is here amongst them, and then having improved our Talents to the Glory of God, and run well to the end of our Race, when our Course is finished, we shall lay down our Heads in peace, and hear that joyful Sentence pronounced on us, Well done, good and faithful Servants, enter ye into the joy of the Lord; where we shall receive the end of our Faith, even the final Salvation of our immortal Souls, which shall eternally live to sing and set forth Praises and Hallelujahs in the highest, to him that sits on the Throne, and to the Lamb, Christ Jesus, who hath redeemed us from the Earth, unto whom*

the



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the Praise doth belong, for the Assist-  
ance of his Spirit in this thing.

*Given forth by one of the least  
of the Flock of Christ, whose  
outward Name is,*

Elizabeth Bathurst.

---

T H E

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... shall be below for the ...  
... of the Spirit in this ...

Given forth by one of the least  
of the flock of Christ, who  
... as.

Elizabeth Bathurst  
**65**

T H E

THE  
SAYINGS  
OF  
Women.

Which were spoken upon sundry  
Occasions in several Places of the  
Scriptures.

Briefly collected and set together,  
to shew how the Lord *poured out of  
his Spirit upon the whole House of Israel;*  
not only on the Male, but also on  
the Female; and made them *Stewards  
of the manifold Gifts of his Grace;* and  
as those who knew they must give an  
Account of their Stewardship to the  
Lord.

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So did all the Women that were wise in  
Heart, manage their particular Ta-  
lents, to the Praise and Glory of  
God.

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2 A Y I N G S

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Which were to be upon thirty  
October in front of the  
scriptures

Highly collected for together  
to show how they would be  
in the same way as the  
and the same way as the  
as those who knew they were  
Account of their stewardship to the  
Lord.

So did the Women that were wife to  
their manage their personal  
to the Bible and Glory of  
God.

London Printed by T. Smith 1703

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# THE SAYINGS OF Women.

First, **W**E find the Sayings of Faithful *Sarah*, concerning her Son *Isaac*, the Child of Promise, ( to whom the Inheritance belonged ) when she saw *Ishmael* mocking of him, she said to *Abraham* her Husband, *Cast out this Bond-woman and her Son, for the Son of this Bond-woman shall not be Heir with my Son, even with Isaac.* And God commended her Care, and justified her Speech, saying unto *Abraham*, *Let it not be grievous in thy sight, because of the Lad, and because of the Bond-woman; in all that Sarah hath said unto thee, hearken unto*



unto her Voice, for in Isaac shall thy Seed be called, Gen. 21. 10. 12.

2dly. We find Rebecca, the Wife of Isaac, speaking to the Lord, and the Lord answering her, Gen. 25. 22, 23. when she was with Child of Jacob and Esau; the Children struggling together within her, she went to enquire of the Lord, [not of Doctors] saying, If it be so, why am I thus? And the Lord said unto her, Two Nations are in thy Womb, and two manner of People shall be separated from thy Bowels; and the one People shall be stronger than the other People, and the Elder shall serve the Younger. And after the Children were Born, and come to Age, she spoke unto her Son Jacob, and instructed him how he should obtain the Blessing, which God had promised, Gen. 27. 6. and so on. And afterwards she took care of her Son Jacob, concerning his Marriage, saying to Isaac her Husband, If Jacob take a Wife of the Daughters of Heth, such as these, which are of the Daughters of the Land, what good shall my Life do me? Verse the last. And Isaac approved of her Speech, and called Jacob and blessed him, and said unto him, Thou shalt not take

take a Wife of the Daughters of Canaan,  
Chap. 28. 1.

3dly, We find *Rachel* and *Leah* speaking unto *Jacob* in these wholesome Words, saying, Now therefore whatsoever God hath said unto thee, do, Gen. 31. 10.

4thly, We find *Miriam* the Prophetess speaking to an Assembly of Women, *Exod.* 15. 20, 21. when *Moses* had made an end of his Song of Praises to the Lord, for the Salvation and Deliverance of his People; then *Miriam* the Prophetess, the Sister of *Aaron*, took a *Psal.* 68. 25. *Timbrel* in her Hand, and all the Women went out after her with *Timbrels* and with Dances; and *Miriam* answered them, and said, Sing ye to the Lord, for he hath triumphed gloriously; the Horse and his Rider hath he thrown into the Sea, &c.

5thly, We find *Deborah*, a Valiant Mother and Judge in *Israel*, (and she was also a Prophetess) speaking to *Barack* a Captain, who had Ten Thousand Men at his Feet, yet she instructed him how he should go up against *Sisera*, (Captain of *Jabin's* Army, the Children

dren of Israel's Enemy ) and she said, I will surely go up with thee ; notwithstanding the Battel thou takest shall not be for thine Honour, for the Lord shall sell Sisera into the Hands of a Woman : read Judges 4. throughout. And then we have her Song, wherein she magnified the Name of the Lord, and said, *Blessed be Jael above Women, the Wife of Heber ; blessed shall she be in the Tent, &c. Judg. 5. 24.* And she made a large Declaration of the Righteous Acts of the Lord, in the foregoing and following Verses ; for he it was that had avenged his People of their Enemies.

6thly, We find *Jephtha's* Daughter, saying to her Father, *As thou hast opened thy Mouth unto the Lord, so do unto me according to what hath proceeded out of thy Mouth, for as much as the Lord hath taken Vengeance for thee on thine Enemies, even of the Children of Ammon, Judg. 11. 26.*

7thly, We find *Manaoh's* Wife saying to her Husband, *A Man of God came unto me, and his Countenance was like the Countenance of an Angel of God, very terrible ; but I asked him not whence he was, neither told he me his Name ; but he said unto me, Behold thou shalt conceive and bear a Son ;*

a Son; and now drink no Wine, nor strong Drink, neither eat any unclean thing, for the Child shall be a Nazarite to God from the Womb, to the day of his Death, Judg. 13. 7. And when Manoah said to his Wife, We shall surely die, because we have seen God; his Wife being more stedfast in Faith, wisely answered, and encouraged him, saying, If the Lord were pleased to kill us, he would not have received a Burnt-offering and a Meat-offering at our Hands; neither would he have shewed us all these things.

8thly, We find Naomi speaking concerning her own Adversity, saying to the People of Bethlehem; Call me not Naomi, call me Marah; for the Almighty hath dealt bitterly with me: I went out full, and the Lord hath brought me home again empty, and hath afflicted me, Ruth 1. 20, 21.

9thly, We find Ruth, the Moabitess, speaking comfortably to Naomi her Mother, in her Sorrow, saying, Intreat me not to leave thee, nor to return from following thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy People shall be my People; and thy God my God; where thou diest will I die, and there



there will I be buried; the Lord do so to me, and more also, if ought but Death part thee and me, Ruth. 1. 16, 17. And afterwards, both these Women found Favour from the Lord; and the Women of the City blessed the Lord on their behalf Ruth 4. 14.

10thly, We find *Hannah* praying in the Temple, and pouring out her Soul before the Lord; and the Lord heard her, and granted her Petition, 1 Sam. 1. from Vers. 10. to 18. And when her request was granted, she made a fervent and large Speech, in magnifying and exalting the Lord, Chap. 2. from Vers. 1. to 10.

11thly, We find when *Saul* and *David* had made a great slaughter upon the *Philistines*, the Women came out of all the Cities of *Israel*, Singing and Dancing with Instruments of Musick; And the Women answered one another as they plaid, and said, *Saul hath slain his Thousands, and David his Ten Thousands*, 1 Sam. 18. 6, 7. And as the Women were partakers of outward Salvation and Deliverance, as well as the Men, by *David* in the time of the Law; so are they

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they partakers with their Brethren of inward Salvation and Deliverance from the Devil by Christ, the Captain of our Salvation: And therefore they ought to Praise and make Melody in their Hearts to the Lord, now in the time of the Gospel.

1<sup>st</sup>ly, We find *Abigail*, the Wife of *Nabal*, speaking to King *David*, saying, Let thine Hand-maid, I pray thee, speak in thine Audience, and hear the Words of thine Hand-maid. And so she went on, and preach't a large Sermon to him, as we find written, 1 Sam. 25. 24, 25, 26, 27, 28, 29, 30, 31. And *David* the King heard her patiently, and afterwards he said unto her, *Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy Advice, and blessed be thou, which hast kept me this day from coming to shed Blood.* Ver. 32, 33. So we see this Wise Woman, by her Prudence and Innocence, saved her House from Destruction.

1<sup>st</sup>ly, We find the Woman of *Ten* speaking to King *David*; yea, she communed with him, till she convinced him of the Matter she had to lay unto him, see 2 Sam. 14. 4. and 10 on. Though she spoke in a parable, yet by  
N her

her discretion she made Reconciliation between David and Absalom; and caused the King to call home again the Banished, which he had expelled from him.

14thly, We find a Wise Woman of the City of Abel, speaking to Joab the General, yea she preached to him, and told him, *She was one of them that were faithful in Israel, and thou seekest to destroy a City and Mother in Israel;* (said she) *why wilt thou swallow up the Inheritance of the Lord?* 2 Sam. 20. from Vers. 16. to 20. So she convinced him, and preserved the City: And her Wisdom, Courage and Faith is recorded to Posterity.

15thly, We find a poor Widow speaking to the Prophet Elijah, saying, *I have but a handful of Meal in a Barrel, and a little Oyl in a Cruise, and behold I am gathering two Sticks, that I may go in and dress it for me and my Son, that we may eat it and dye,* 1 Kings 17. 12. Yet in Faith she made the Prophet a Cake thereof first; and she found that her Meal and Oyl wasted not, as you read Verse 16. for the Lord gave in a supply, who had commanded her to sustain the Prophet, vers. 9. So she had the

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reward both of her Faith and Works.

16thly, We find the Shunamite-Woman speaking to her Husband concerning the Prophet Elisha, saying, Behold! now I perceive that this is a Holy Man of God, which passeth by us continually: Let us make a Chamber, I pray thee, on the Wall, and set for him there a Bed, and a Table, and a Stool, and a Candlestick, and it shall be that when he cometh to us, that he shall turn in thither, 2 Kings 4. 9, 10. Thus she was sensible of the necessity of the Prophet in his Journey; and according to her care, the Prophet was careful it might be recompenced to her; see Vers. 13. For she was a great Woman, and had no Child, therefore the Prophet told her, She should have a Son, and she had so, according to his word: And when the Child dyed, she had Faith to believe (and also told her Husband) That if she went to the Man of God, all should be well: Heb. 11. 35. And it was so; for by Faith she received her Dead raised to Life again, as you may read, Vers. 23. and 36.

17thly, We find a Captive Maid, who was brought out of the Land of Israel,

and waited upon the Wife of Naaman the Assyrian, (who was a Leper) saying to her Mistress, *Would God, my Lord were with the Prophet that is in Samaria, for he would recover him of his Leprosie.* Thus she spoke from the sense she had of the Power of the Lord, which he would shew through his Prophet; and it proved so, for Naaman went unto him, and was healed, 2 Kings 5. 23.

18tly, We find Huldab the Prophetess, which dwelt in the Colledge in Jerusalem, speaking to Hilkiah the Priest, and Shaphan the Scribe, and to the King's Chancellor, which he sent, and commanded to commune with her; and to them and those that came with them, she made a large declaration in the Name of the Lord, as you may read, 2 Kings 22. from vers. 12. to the end. Now here, neither King nor Priest, despised a Womans Speech.

18tly, We find Queen Esther speaking to King Abasuerus, in behalf of the poor Jews, her People; Mordecai her Uncle having sent unto her, she bid the Messengers return him this answer, *Gather together all the Jews that are present in Shushan, and fast ye for me; neither eat*



nor drink three Days, Night nor Day, I  
 and my Maiden will fast likewise. And  
 (with Courage and Resolution she said)  
 so will I go in unto the King, which is not  
 according to the Law, and if I perish, I  
 perish, Esth. 4. 16. And by her discreet  
 Behaviour she obtained favour of the  
 King, (God inclining his Heart) so that  
 he held out the Golden Scepter to her,  
 and said unto her, What wilt thou, Queen  
 Esther, and what is thy Request? It shall  
 be given thee to the half of the Kingdom,  
 Chap. 5. 2, 3. So again, Chap. 7. 2.  
 Then Esther the Queen answered, and said,  
 If I have found favour in thy sight, O King,  
 and if it please the King, let my Life be given  
 me at my Petition, and my People at my Re-  
 quest; for we are sold, I and my People, to be  
 Destroyed, to be slain, and to perish: But  
 if we had been sold for Bondmen and  
 Bond-women, I had held my Tongue, al-  
 though the Enemy cannot countervail the  
 King's damage. Then King Ahasuerus  
 answered, and said unto Esther the Queen,  
 What is he? and where is he that durst pro-  
 sume in his Heart to do so? And Esther  
 said, The Adversary and Enemy is this  
 wicked Haman, Verh. 5. 4, 5, 6. And  
 Esther spake yet again before the King,  
 and



and fell down at his Feet, and besought him with Tears, to put away the mischief of Haman, and his Device, that he had devised against the Jews. Then the King held out the golden Scepter towards Esther; so Esther arose, and stood before the King, and said, If it please the King, and if I have found favour in his sight, and the thing seem right before the King, and if it be pleasing before his Eyes, let it be written, to reverse the Letter devised by Haman, which he wrote to destroy the Jews, which are all in the King's Provinces; for how can I endure to see the Evil that shall come upon my People? Or how can I endure to see the Destruction of my Kindred? Chap. 8. 3, 4, 5, 6. And the King granted it. So by her Wisdom, Faith, and Innocent Resolution, she saved her People, and became a Nursing Mother in Israel.

20thly, We find Zeresh, the Wife of Haman, saying unto her Husband, (before the Queen had made complaint against Haman) If Mordecai, of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. Esth. 6. 13.

21thly, We find King Solomon's Mother, saying to her Son, by way of Instruction

on;

on; Give not thy Strength unto Women,  
nor thy Ways to that which destroyeth Kings.  
It is not for Kings, O Lemuel, it is not  
for Kings to drink Wine, nor for Princes,  
strong Drink; lest they forget the Law,  
and pervert the Judgment of any of the  
Afflicted: Give strong Drink unto him that  
is ready to perish, and Wine to those that be  
of heavy Hearts: Let him drink and forget  
his Poverty, and remember his Misery no  
more: Open thy Mouth for the Dumb  
in the cause of all such as are appointed to  
Destruction: Judge Righteously, and plead  
the Cause of the Poor and Need, Prov. 31.  
from Vers. 3. to 9.

Thus we find many renowned Wo-  
men recorded in the Old Testament,  
who had received a Talent of Wisdom  
and Spiritual Understanding from the  
Lord; and as good Stewards thereof they  
improv'd and imploy'd the same to the  
Praise and Glory of God.

So likewise in the New Testament we  
find another Number of many Daugh-  
ters, who as they were made Heirs of  
the Grace of Life, together with their  
Brethren; so upon sundry occasions  
they spoke and praised the Lord, who  
had bestowed Mercy on them.

And

And here, *First*; We find the Woman of Canaan speaking unto Christ in behalf of her Daughter, crying out, and saying, *Have Mercy on me, O Lord, thou Son of David; my Daughter is grievously vexed with a Devil*, Mat. 15. 22. And again, she came and worshipped him, saying, *Lord help me*, Vers. 25. But he answered her, *It is not meet to take the Childrens Bread, and cast it to Dogs*. And she said, *Truth, Lord, yet the Dogs eat of the Crumbs which fall from their Masters Table*. Then Jesus answered, and said unto her, *O Woman, great is thy Faith; be it unto thee even as thou wilt*. And her Daughter was made whole from that very Hour, Vers. 27, 28.

2dly, We find a Worthy and Noble Act recorded of a Woman, who having an Alabaster-Box of very precious Ointment, 'tis said, *She poured it on Jesus his Head, as he sat at Meat*, Mat. 26. 7. For which the Disciples reprov'd her; but when Jesus understood it, he spoke in her Justification, saying unto them, *Why trouble ye the Woman, &c. Verily I say unto you, wheresoever this Gospel shall be preached throughout the*  
*End* *whole*

whole World, there shall also this that This Woman hath done, be told for a Memorial of her; as you may read from Vers. 8. to 13. more at large. And Mark makes mention of it again, Chap. 14. 3. and John likewise, Chap. 11. 1. Now though there is no mention of what she said at that time, yet what she did is recorded; and she is commended by Christ her Lord, as worthy of Commemoration unto all Generations.

3<sup>dly</sup>, We find Pilate's Wife speaking in behalf of Christ; when her Husband was set down on the Judgment-seat, she sent unto him, saying, Have thou nothing to do with that just Man, for I have suffered many things this day in a Dream because of him, Mat. 27. 19.

4<sup>thly</sup>, We find the Woman that was twelve Years diseased, and had spent all her Living upon Physicians and still grew worse and worse; her Faith in Christ was so strong, that she believed, and also said, If I may Touch but the Hem of his Garment; I shall be whole, Mark 5. 25. and so on. And when Christ felt healing Virtue go out of him, he inquired, who it was that touched him? Then the Woman came Trembling, and fell



fell down before him, and told him all the truth what she had done: And Christ did not reprove her for speaking to him, but he said unto her, Daughter, thy Faith hath made thee whole, go in Peace.

5thly, We find the Virgin Mary, to whom the Angel of God was sent, telling of her, That by the Power of the Most high, she should bring forth a Son, whose Name should be called Jesus, and he should be the Son of the highest, and he should Reign over the House of Jacob, and of his Kingdom there should be no End, Luke 1. 26. and so on. Now, though this seemed to her Impossible, that such a thing should be, yet in Faith she believed, and said, Behold the Handmaid of the Lord; be it unto me according to thy Word, Verse 38. And then we have her Song of Praise, from Verse 46. to 55. And Mary said, My Soul doth Magnifie the Lord, and my Spirit hath Rejoiced in God my Saviour; for he hath regarded the low estate of his Hand-maiden's. For Behold from henceforth all Nations shall call me Blessed; for he that is mighty hath done to me great things, and Holy is his Name, and his Mercy is unto them that



that fear him, from Generation to Generation; He hath shewed strength with his Arm, and hath scattered the Proud in the Imagination of their Hearts; He hath put down the Mighty from their Seats, and exalted them of low degree; He hath filled the Hungry with good things, and the Rich hath he sent empty away; He hath holpen his Servant Israel, in remembrance of his Mercy, as he spoke to our Fathers, to Abraham, and his Seed for ever.

6thly, We find Elizabeth, the Wife of Zacharias the Priest, saying, Thus hath the Lord dealt with me, in the day wherein he looked on me, to take away my Reproach among men, Luke 1. 25. This was when she was with Child of John the Baptist, the fore-runner of Jesus Christ; and when Mary came into her House, she was filled with the Holy Ghost, and spoke out with a loud Voice, saying, Blessed art thou among Women, and blessed is the Fruit of thy Womb: And whence is this to me, that the Mother of my Lord should come unto me; For lo, as soon as the Voice of thy Salutation sounded in my Ears, the Babe leaped in my Womb for joy; And blessed is she that believed for

there shall be a performance of those things which were told her from the Lord, Verſ. 42. and ſo on.

7thly, We find ancient *Anna*, a Prophetess, a Widow, of about Fourſcore and four Years of Age, which departed not from the Temple, but ſerved God with Fasting and Prayer, Night and Day; when the Child *Jeſus* was brought thither, ſhe coming in at that inſtant, gave Thanks unto the Lord, and ſpake of him to all that looked for Redemption in *Israel*, *Luke* 2. 36, 37, 38.

8thly, We find *Chriſt*, and *Mary* communing together, *Luke* 10. 39. And when *Martha* would have called her away from ſitting at *Jeſus's* Feet, where ſhe heard his Word; *Chriſt* reprov'd her for her cumber, and commended *Mary*, ſaying, *She hath choſen that good part, which ſhall not be taken away from her*, Verſ. 42. And this is Chronicled and left upon Record, that all People might chiefly prefer the better part, and eſteem the Word of Truth as the one thing needful.

9thly, We find certain Women, which followed *Chriſt* even to his Crucifixion; ſee *Mark* 15. 40. giving Teſtimony

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mony of his Resurrection: Luke 24. 10. It is said, it was Mary Magdalen, and Joanna, and Mary the Mother of James, and other Women, that were with them, which told these things unto the Apostles; to wit, that Christ was risen. And Verse 22, 23, 24. One of the Brethren, named Cleophas, confest to Christ, that certain Women of their company made them astonished, which were early at the Sepulchre, and when they found not his Body, they came, saying, That they had seen a Vision of Angels, which said, that he was alive; and certain of them which were with us, went to the Sepulchre, and found it even as the Women had said.

10thly, We find Christ, the head of the Church, discoursing with the Woman of Samaria concerning living Water and Worship, John 4. from v. 7. to 27. as you may read at large, she desired living Water (v. 15.) and by the Answer Christ gave her, she perceived him to be a Prophet, (v. 19.) Then said she to him, Our Fathers worshipped in this Mountain, and ye say, that in Jerusalem is the place where men ought to Worship, (v. 20.) Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall  
 O neither

neither at this Mountain, nor yet at Jerusalem, worship the Father, (v. 21.) and then he certified her, both of the place and manner of Worship; But she bawled, and NOW IS (saith Christ) when the true Worshipers shall Worship the Father in Spirit, and in Truth; for the Father seeketh such to Worship him: God is a Spirit, and they that Worship him, must Worship him in Spirit and in Truth (v. 23, 24.) (This secret Christ revealed to a Woman, and suffered her also to speak freely unto him.) The Woman said unto him, I know that Messiah cometh, which is called Christ; when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee, am he. (v. 25, 26.) And upon this came his Disciples; and marvelled that he talked with the Woman; but no man said, Why talkest thou with her? The Woman then left her Water-pot, and went her way into the City, and said to the men, Come see a Man, which told me all things that ever I did, Is not this the Christ? v. 28, 29. and many of the Samaritans of that City believed in him, for the saying of the Woman, which testified, He told me all that ever I did, v. 39.

11 bly,



Firstly, We find *Mary Magdalene* coming early to the Sepulchre on the first day of the Week, and finding the Stone taken away from the Sepulchre, she runneth to *Simon Peter*, and to the other Disciples whom Jesus loved, saying unto them, *They have taken away the Lord out of the Sepulchre, and we know not where they have laid him.* John 20. 1, 2. And ver. 11. we find her standing without at the Sepulchre weeping, and as she wept, she stooped down and looketh into the Sepulchre, and seeth two Angels, which said unto her, *Woman, why weepest thou?* she said unto them, *Because they have taken my Lord, and I know not where they have laid him,* v. 13. And when she had thus said, she turned her self back, and saw Jesus standing, but knew not that it was Jesus; Jesus saith unto her, *Woman, why weepest thou; whom seekest thou?* she supposing him to be the Gardener, saith unto him, *Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.* Jesus saith unto her, *Mary;* she turned her self, and saith unto him, *Rabboni,* which is to say, *Master;* Jesus saith un-



to her, *Touch me not, for I am not yet ascended to my Father; but go to my Disciples, and say unto them, I ascend unto my Father and your Father, unto my God and your God: Mary Magdalen came and told the Disciples this Message, That she had seen the Lord, and that he had spoken these things unto her; as you may read from Vers. 14. to 18. how Christ conferred with Mary, and she with him; unto whom he first shewed himself after his Resurrection.*

*12thly,* We find a certain Woman named *Lydia*, a Seller of Purple, of the City of *Thyatira*, which Worshipped God, whose Heart the Lord had opened, that she attended unto the things that were spoken of *Paul*; and she spake unto him and them that were with him, saying, *If ye have judged me to be faithful to the Lord, come to my House, and abide there.* So she constrained them, *Acts 16. 14, 15.* And these her sayings, with the sayings and doings of many faithful Women more, were Chronicled by the Church for rare Patterns of Love to Christ, and his Disciples, to be Examples to their Children's Children.

*13thly,*

13thly, and lastly; As to what I shall now write, we find a certain Damself possessed with a Spirit of Divination, which brought her Master much Gain by Southsaying; the same followed Paul, and the other Apostles, and cryed out, saying, *These are the Servants of the Most High God, which shew unto us the Way of Salvation*: And this did she many days, *vers. 17, 18. of the 16th Chapter of the Acts*: Insomuch that Paul was grieved for her, and had compassion on her, so that he turned, and said to the Spirit, *I command thee in the Name of Jesus Christ, to come out of her*; and he came out the same hour. From whence we may take notice, that she obtained the Reward of her Faith, and of her Testimony to the Truth; for as she believed and owned the Apostles to be the Servants of the Lord, so she was dispossessed of the Evil Spirit by Paul, who spoke in the Name and Power of God.

Hereunto I might add divers other instances of Believing Women, as that of *Dorcas*, who is call'd a Disciple of Christ Jesus, *Acts 9. 36.* And likewise of *Priscilla*, who together with her

Huf-

Husband *Aquila*, took *Apollus* home to their House; when he was first instructed in *Christianity*, and Expounded unto him the Way of God more perfectly, *Acts* 18. 25, 26. And afterwards were Fellow-helpers with *Paul* in *Christ Jesus*; as himself saith, *Rom.* 16. 3.

And I might bring in *Philip's* four Daughters, which were Prophetesses, sent forth to encourage others.

And also *Phebe*, a Woman in Esteem in the Church of *Christ*, whom *Paul* commends and calls, *Their Sister*, and a *Servant of the Church which is at Cenchrea*, *Rom.* 16. 1.

And that Woman, to whom *John* the *Evangelist* sends his Epistle, ought not to be forgot, to wit, *The Elect Lady and her Children*, whom I love in the Truth, saith *John*, *Epist.* v. 1. But I remember I spoke of Brevity in the beginning, therefore I do but mention these Worthies in the latter end, because I find nothing said by them; thus I leave them, designing only to write out of Scripture the Sayings of the Women, and not to say much of them.

So I shall draw to a *Conclusion*, laying down this assertion, *viz.* That as Male and Female are made one in Christ Jesus, so Women receive an Office in the Truth as well as Men, and they have a Stewardship, and must give an account of their Stewardship to their Lord, as well as the Men: Therefore they ought to be faithful to God, and valiant for his Truth upon the Earth, that so they may receive the reward of the Righteousness, which is, as they are faithful to their little, so shall they be made rulers over much: And as they patiently continue in well doing, seeking Glory, Honour and Virtue, so shall they obtain a Crown of Immortality and Eternal Life, when they shall have passed through this Vale of Trouble and Tears; then shall that blessed Sentence be finally pronounced on them, *Well done good and Faithful Servants, enter into the undisturbed Rest and Joy of your Lord.*

Elizabeth Bathurst

POST

THE END



## P O S T S C R I P T.

**A**lthough the *Woman* was first in Transgression, which brought in Death; yet was she made by the Power of the Lord, to bring in Him who is the Resurrection and the Life: For this was the Promise of the Father, That the Seed of the *Woman* should bruise the Serpent's Head, Gen. 3. 15. And it is long since fulfilled: For in the fulness of time Christ came, being born of a *Woman*, to wit, the *Virgin Mary*, as 'tis written, Mat. 1. 23. So that it may be said, All by *Woman* came in the Transgression and Degenerations; So by *Woman* also came in the Reconciliation and Restoration, to wit, Christ, who came of the *Woman's* Seed; He it is, who is the Healer of our Breaches, and Restorer of our Father: And in him Male and Female are made all one, as saith the Apostle, Gal. 3. 28.

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